

EXERCISES
TO THE
ACCIDENCE
AND
GRAMMAR,

Or, AN EXEMPLIFICATION of the several
MOODS and TENSES,

And of the
Principal RULES of *Construction*;

Consisting chiefly of

Moral SENTENCES,

Collected out of the best *Roman Authors*, and
translated into *English*, to be render'd back into
Latin, the *Latin Words* being set in the opposite
Column.

With REFERENCES to the *Latin Syntax*;
and NOTES.

The EIGHTH EDITION, with Additions and Improvements.

By WILLIAM TURNER, M. A.
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L O N D O N :

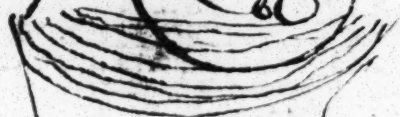
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M.DCC.LII.

Master a Mistress & servant & maid

1568 / 1075.

Seaman Cooke Beale

Ejus Liber



Seaman Cooke Beale

Ejus Liber

Seaman Cooke Beale

Ejus Liber

In 1574 - 8th Nov many Grams
b. 8.



THE PREFACE.

THE main End I proposed in this Collection of Examples was, that I might take the Opportunity to instil into Children such Notions, as tended to the making of them Virtuous and Wise: and 'tis to be hoped, that the Precepts and Instructions therein contained, being duly inculcated and imprinted in their Minds, may contribute something to that End, and have some Influence upon their Actions and Behaviour, both at School and thro' the whole Course of their Lives. However, such a Collection of Moral Sentences cannot fail of being very serviceable to them in their subsequent School Exercises, seeing it will furnish them with a good stock of proper Materials (both as to Sense and Expression) for composing upon almost any easy moral Subject.

And that they may, for the aforesaid Purposes (as well as for their Improvement in the Language) remember the Sentences, so as to have 'em ready on all Occasions, I beg leave to recommend the Method I take; which is, to let them repeat them over and over, as constantly as they do their Grammar, making them into Latin upon the Book extempore (when they are able to do it) Rule by Rule, after they have construed the Rule in the Grammar

A 2

with

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with its Examples. By which means they will also have the Notes at hand, whenever they shall have occasion to observe them, the greatest part whereof can be useful only to such as are pretty far advanced in the Knowledge of the Latin Tongue.

Besides the Usefulness of the Sentences, I reckon their being generally taken out of *Classick Authors*, either intirely, or with very small variation, has its Advantages too; especially since the *English Translation* always stands attended with the *Latin Words* of the Author, placed over against it in his own Order. For by this means, in the first Place, both the Scholar and the less skilful Teacher is assured of the Propriety of the Latin. 2. The Scholar will begin with making good Latin at the first, and get a kind of Habit of doing so, being secured from using *Anglicisms* and bald Expressions, which otherwise would be unavoidable. 3. He will be inured also from the beginning to the placing of Latin in the most proper Order. 4. He will be excused from the Trouble of turning over his Dictionary, and the Uncertainty he would have been under of pitching upon proper Words and Phrases there. 5. He will be a little acquainted with the Authors themselves before-hand, and so will learn them with greater Ease and Satisfaction, when he is put into them, as no doubt he will be into some of them, particularly those excellent Pieces of Tully, *De Officiis*, *De Amicitia*, and *De Senectute*, out of which a great part of the Sentences are taken.

My first Design was to exemplify only the Rules of Construction; but I found it convenient to superadd an Exemplification of the Moods and Tenses, that I might take occasion to rectify the Mistakes, and supply the Defects of the Accidence in that part, as well as that the Scholar might be made to give readily any Tenses, either in English or Latin, and be able to distinguish them from one another, being taught to observe not only the

proper

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proper Signs of each, but also the different Times of such Tenses, as have the same Signs.

And this I have the more largely insisted upon, because I have frequently observed Great and Learned Men, and otherwise great Latinists, defective in this Respect, using one Tense instead of another; which often alters the Sense very much, and renders their meaning doubtful. For Instance, a very learned Man expresses himself thus, Nequaquam fieri potest, ut textum hunc citârit ——— nisi in Græcis suis legisset: Which must be Englished thus, It cannot possibly be, that he cited this Text, &c. whereas the Author's meaning (no doubt) was, He could not have cited this Text, unless he had read it in his Greek Copy. To express which Sense in Latin, he should have said, Non potuisset citare, or, Nequaquam fieri potuit, ut citaret, &c. (a) Again, the same Person in another place writes thus, De Resurrectione ceu imminente, ac cui vivus occurreret, loquitur, (sc. Apostolus) for occursurus esset. (b) In like manner, I remember I have somewhere met with a Passage of our Blessed Saviour's Sermon, Matth. v. 5. thus recited, Dixit beatos esse mites, quod possiderent terram: Which would signify, because they did possess, not, because they should possess the Earth; to express which meaning, he should have said, quod possessori essent terram. Likewise another Person writes thus, Remisi librum, hoc simul innuens, consulturum reipublicæ literariæ, quicumque fecerit, ut iterum daretur prælo; nec dubitandum esse, quanta quanta hinc prodiret copia, quin brevi tempore invenirent emptores (c). Where this Writer uses not only invenirent for inventuri essent, but also fecerit and prodiret instead of fecisset and prodiiisset.

But as for this latter Inaccuracy, in using the future and the Preterimperfect Subjunctive, instead of the Preterplu-

(a) See Numb. 35.

(b) See Numb. 21.

(c) Preface to Lobbe's Indices Catbul. Pron. Erud. Ed. Lond. 1701.

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perfect, in speaking of a thing consider'd as future at a certain former time, *this Author is very far from being singular therein*; for even our best Latinists do the same, as far as I have observed. When they consider only the Sign or Termination of the English, they find them the same with those of the *Preterimperfect*; and so express themselves by that. If they look a little further, observing a sort of Futurity signify'd, they pitch upon the Future Tense. And so these two Tenses by turns usurp the Office of the *Preterpluperfect*, the Tense that Roman Authors use on such Occasions, as I suppose I sufficiently shew in its place, at Numb. 20. taking the Liberty to call it in this case, for Distinction sake, The Preter-Future, or Second Future.

Some perhaps may think, that since this use of the *Preterpluperfect* is almost out of fashion (it seems) in England, and that we can make a shift to understand one another without it, there was no need of reviving it. But besides that the same Excuse may be made for any other Impropriety, that may happen to obtain and become common, 'tis to be consider'd, that without this Observation of the Roman use of this Tense, we can never rightly understand the meaning of those places where it is used in this manner. Consequently, in translating such Passages, we shall be sure to misrepresent the Author's Sense; as Sir Roger L'Estrange does Cicero's Recital of the Discourse of Marius, cited below at the bottom of Page 23. *Si se Consulē fecissent, &c.* which agreeably to our Grammar he translates thus; If they had made him Consul, he would in a short time have deliver'd up Jugurtha either alive or dead into the Power of the People (Page 167.) Which Translation supposes, contrary to the Truth of the History, that Marius referred to some former Time, when he had stood for the Consulship, and had been repulsed; whereas he means, If they would make him Consul at the approaching Election.

The PREFACE.

It deserves also to be consider'd, that what is publish'd in Latin is propos'd to the reading of Foreigners, as well as our own Countrymen; and therefore both in this and all other the like Cases, Regard ought to be had to the Learned of other Nations, who being used to understand Tenses of the same Times they find 'em apply'd to in Roman Authors, must necessarily be at a great Loss to guess at the meaning of such as use them promiscuously one for another.

Nor can they choose but look upon such a licentious confounding of Tenses, as a great Blemish in a Writer's Style: And therefore I should think it ought no more to be indulged, than any other way of Anglicizing the Latin Tongue, even tho' there were no other inconvenience in it, but only this, that it must needs abate that great Reputation for writing Latin accurately and purely, which so many of our Learned Countrymen have acquired to the British Nation.

These Reasons (I hope) will excuse my endeavouring to restore to this Tense one of its properest Uses, and in order thereto, my taking Notice of the usual Deviations from it, notwithstanding that I am thereby involved in the Indecency of deriving a little Blame upon the excellent Writings of several worthy learned Men, that have happened not to observe it; for whose Persons and Memories I have nevertheless all due Reverence and Respect, of which (I hope) my forbearing of Names and Citations may be some Evidence.

Tenses, Rules, and Examples, having this Mark [¶] before them, and all the Examples following one so marked under the same Rule, are to be omitted at the first going over.

There may be also a Distinction made of the Rules that are not so marked, beginning with the easiest first; as, Rule I, II, (LX,) III, XXI, XXII, XXIII, XXVIII,

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XXXI, XXXIII, XXXVII, XLVI, LV, LXXII, LXXVI, LXXVII, CII; *omitting all along Examples having Relatives in them. Then going to Rule IV, XVII, XIX, &c. Then the Examples having Relatives in them, omitted before. Afterwards the rest. But this I propose with all due Deference to the Judgment and Discretion of the Learned Master.*

The small Figures set before Verbs, shew that the Verb is to be put in the Tense marked with that Number in the first Part.

N. B. In this Impression the References are made to the new Editions of the Grammar, as well as to the old; *n.* standing for the former, and *o.* for the latter.

Rules for knowing the Genders of Nouns.

1. Nouns signifying Males or Hees, are masculine.
2. Nouns signifying Females or Shees, are feminine.

3. These are commons.

Dux, conjux, judex, vindex, conviva, sacerdos, Bos, custos, comes, antistes, sus, miles, & hæres, Affinis, civis, testis, patruelis, & hostis, Nemo, parens, infans, vates, canis, augur, & auctor, Interpres, princeps, cum municipe, atque adolescens, Præses, index, obsecus, Jovis & pinnata satelles.

4. Names of Trees are Feminine. Except, *hic* or *hæc oleaster, pinaster, rubus*; *Hoc filer, suber, robur, acer.*
5. Indeclinables are Neuter.

1. Declension.

All of the first Declension are Feminine.

Exc. But such as end in as and es, Epicenes in a, and planeta, are Masculine. Mandragora, dama, and talpa are Doubtful.

2. Declension.

Us and *r* are masculine; *um* neuter.

Exc. Hæc alvus, humus, ficus, domus, papyrus, &c. Hic vel hæc atomus, balanus, cythius, colus, barbitus, grossus, carbasus, phaselus. Hoc virus, pelagus. Hic vel hoc vulgus.

3. Declension.

Masculine Endings.

N, er long, or *er* short, *or, os, o.*

Feminine

Rules for knowing the Genders.

Feminine Endings.

X, and all ending in *S*, except *os*; viz. *as*, *es*, *us*, *aus*, *is*, *ys*, and *S* impure: Also *do* making *dinis*, *go* making *ginis*, and *io*.

Neuter Endings.

L, *ar*, *ur*, *put*, *c*, *e*, *ma*. Also *us* making *ëris* or *öris*, and *en* making *inis*, and signifying a thing without Life.

4. Declension.

Us is masculine, *U* neuter.

Exc. These Feminines: *Porticus*, *tribus*, *manus*, *Idus*, *fiens*, *acus*, *domus*. *Hic* *vel* *hæc* *penus*. *Hic*, *hæc*, *vel* *hoc* *specus*.

5. Declension.

All of the 5th Decl. are Feminines. Exc. *Hic* *meridies*, *Hic* *vel* *hæc* *dies*.

EXERCISES

EXERCISES

TO THE

ACCIDENCE.

PART I.

An Exemplification of the MOODS
and TENSES

PRÆCOGNOSCENDA.

IN order to the making the following Examples in Latin, the Scholar should learn the Rules for Knowing the Genders, at the End of the Preface, and must know and remember the following Things.

1. *That the Word coming before the Verb is the Nominative Case to it.*
2. *That the Word following the Verb Active or Dependent, without any Sign, must be the Accusative Case.*
3. *That OF is the Sign of the Genitive Case; TO and FOR, of the Dative.*
4. *That these Prepositions require an Ablative Case after them.*

A—b—s, Coram, Absque, Palam, Præ, Pro, Sine, De, Tenus, E——x, Cum.

These both Cases; In, Sub, Super, Subter, and Clam.

The rest an Accusative.

5. *That the Verb must be put in the same Number and Person with the Nominative Case (Rule I.) And*

Exercises to the Accidence.

the Participle, or other Adjective in the same Case, Gender, and Number with the Substantive (Rule III.)

EGO, NOS, TU and VOS, are most commonly understood; and ILLE very often.

Examples of the Nominative Case before
the Verb, and the Accusative Case after
the Verb.

I hope. Thou see'st.	Ego sperare. Tu vidēre.
Wickedness reigns. We know.	Nequitia regnare. Ego scire.
You dote. Years slide away.	Tu delirare. Annus, i, m. labi.

I love Truth. Thou hast an Estate.	Ego amare verum. Tu habēre res, i, f.
Anger breeds Hatred.	Ira generare odium, i, n.

Wealth finds Friends.	Res invenire amicus, i, m.
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Benefits get Friends.	Beneficium parare amicus.
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Love [good Will] procures Love.	Benevolentia conciliare benevolentia.
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Virtue begets Friendship.	Virtus gignere amicitia, æ, f.
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Riches beget Pride.	Divitiæ, arum, f. pl. parere superbia, æ, f.
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Use makes Artists.	Ufus facere artifex, icis, c.
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Virtue gives Tranquillity.	Virtus largiri tranquillitas, atis, f.
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Vices imitate Virtues.	Vitium imitari virtus, tis, f.
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Examples of Adjectives and Substantives.

A good Life. True Honour. My Duty. Time past. A Word let go.	Bonus vita, æ, f. Verus decus, oris, n. Meus officium, i, n. Tempus, oris, n. præteritus. Verbum, i, n. emissus.
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Excellent Virtues [manners.] Easy Things. Our Things.	Egregius mos, ris, m. Facilis res, i, f. Noster res.
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Indicative Mood.

3

Things. Human Affairs.	<i>Humanus, res, i. f.</i>
Past Labours.	<i>Actus labor, ris, m.</i>
Of past Labours. To a covetous Man. For thy Father. In Time past. In Prosperity [<i>prosperous Affairs.</i>] In Adversity [<i>adverse Affairs.</i>]	<i>Actus labor, ris, m.</i> <i>Avarus homo, inis, c. Tuus pater, tris, m. Tempus, oris, n. præteritus.</i> <i>Res, i. f. prosper.</i> <i>Res, i, f. adversus.</i>

Indicative Mood.

Present Tense.

I praise thee, Thou art praised by me. Thou desirest Wisdom, Wisdom is desired by thee. God governs the World, The World is govern'd by God.	<i>Ego laudare tu. Tu laudari à ego.</i> <i>Tu expetere sapientia, æ, f.</i> <i>Sapientia expeti à tu.</i> <i>Deus gubernare mundus, i, m. Mundus gubernari à Deus, i, m.</i>
We write Letters, Letters are written by us. You get Riches, Riches are gotten by you. All Men blame ungrateful Persons, The Ungrateful are blamed by all.	<i>Ego scribere litera, æ, f.</i> <i>Litera scribi à ego.</i> <i>Tu parare divitiæ, arum, f. pl. Divitiæ parari à tu.</i> <i>Omnis culpæ ingrati, orum, m. Ingrati culpari ab omnis.</i>

Deponent Verbs.

I confess. Thou deservest praise The Sun rises.	<i>Ego fatēri. Tu merēri laus, dis, f. Sol oriri.</i>
We agree to thee.	<i>Ego assentiri tu.</i>
You forget Injuries.	<i>Tu oblivisci injuria, æ, f.</i>
Men die.	<i>Homo, inis, c. mori.</i>

* When a Question is asked, the Nominative Case in English is set after the Verb or the Sign of the Verb *.

* Except it be an interrogative Particle ; as, *Who writes ? What is written ?*

Exercises to the Accidence.

Dost thou praise me? *An tu laudare ego? An*
Am I praised by thee? *ego laudari à tu?*

Do I not praise thee? *Annon [nonne] laudare*
Art thou not praised by me? *tu? Annon [nonne] lau-*
dari à ego?

Dost thou desire Wis- *An tu [tune] expetere*
dom? Is Wisdom desired *sapientia? An sapientia ex-*
by thee? *peti à tu?*

Dost thou not desire *Annon expetere sapien-*
Wisdom? Is not Wisdom *tia? Nonne [annon] sapi-*
desired by thee? *entia expeti à tu?*

Does God govern the *An Deus gubernare mun-*
World? Is the World go- *dus? An mundus gubernari*
vernèd by God? *à Deus?*

Does not God govern *Annon [nonne] Deus gu-*
the World? Is not the *bernare mundus? Annon*
World governed by God? *[nonne] mundus gubernari*
By whom is the World *à Deus? A quis gubernari*
governèd? *mundus?*

Do we write Letters? *An ego [egone] scribere*
Are Letters written by us? *litera? An litera scribi à*
Are not Letters written by *ego? Annon litera scribi à*
us? *ego?*

Do you get Riches? *An tu [tune] parare di-*
Are Riches gotten by you? *vitæ? Parare divitiæ à*
Do you not get Riches? *tu? Nonne [annon] tu pa-*
Are not Riches gotten by *rare divitiæ? Annon di-*
you? *vitæ parari à tu?*

Do all Men blame the *An omnis culpare ingra-*
Ungrateful? Are the Un- *tus? An ingratus culpari*
grateful blamed by all Men? *ab omnis? Nonne [annon]*
Do not all blame the Un- *omnis culpare ingratus?*
grateful? Are not the Un- *Nonne ab omnis culpari in-*
grateful blamed by all? *gratus?*

Deponents.

Dost thou confess? Dost *Num tu fatèri? Annon*
thou not confess? *tu fatèri?*

Do

Do I deserve Praise? Do	<i>An ego merēri laus?</i>	<i>An-</i>
I not deserve Praise?	<i>non ego merēri laus?</i>	
Does the Sun rise?	<i>An Sol oriri?</i>	<i>Annon</i>
Does not the Sun rise?	<i>[nonne] Sol oriri?</i>	
Do you agree to me?	<i>An tu assentiri ego?</i>	
Do you not agree to me?	<i>Nonne tu assentiri ego?</i>	
Do you forget Injuries?	<i>An tu oblivisci injuria?</i>	
Do not you forget Injuries?	<i>Annon tu oblivisci injuria?</i>	
Do Men die? Do not	<i>An homo, inis, c. mori?</i>	
Men die?	<i>Nonne homo mori?</i>	

Preterimperfect [or Preterpresent] Tense. 2

It refers to a certain past time, signifying a thing which was then doing or present and unfinished. Or it speaks of a thing as present at some certain time past.*

I writ [*did write*] Letters then, Letters were then written by me. *Ego tunc scribere litera, Litera tunc scribi à ego.*

At what time thou soughtest † for me, I was fought for by thee. *Quo tempore tu querere ego, Ego queri à tu.*

When Numa held the Kingdom, When the Kingdom was held by Numa. *Ubi Numa obtinere regnum, Ubi regnum obtinēri à Numa.*

At that Age we gave our Minds [*endeavour*] to learning; you always gave your Minds to play. *Ego istuc ætatis dare opera literæ, arum, f. pl. Tu semper dare opera lusus, us, m.*

While the Fields did flourish. *Dum arvum, i, n. florere.*

* See Mr. Johnson, *Gram. Comm.* pag. 282.

† For is not the sign of a Case here, but part of the English of the Verb *querere*, signifying to seek for.

Deponents.

I was glad, so long as thou didst follow Virtue; *Ego lætari, donec tu sectari virtus, ūtis, f. &*
 and so long as he revere- *donec ille reverēri parens,*
 renc'd his Parents. *tis, c. suos.*

Whilst we hunted Hares, *Dum ego venari lepus,*
 you followed, they talked *oris, m. tu sequi, ille fa-*
 in the mean time. *bulari interea.*

¶ In the Golden Age *In ætis, atis, f. aureus*
 Men observed Fidelity and *homo, inis, c. sponte suâ*
 Integrity of their own ac- *sine lex, gis, f. fides, i, f.*
 cord without Law, nor did *rectumque colere, nec ti-*
 they fear a Judge; *mere iudex, icis, c. non-*
 did not yet surround Towns; *dum cingere oppidum, i, n.*
 the Earth gave all things *fossa, æ, f. per sui dare om-*
 of itself, and bore Corn, *nis tellus, uris, f. & fruges*
 not being plough'd. *inaratus ferre. Ovid. Met. 1.*

Interrogatively.

Didst thou write Letters *An tu [tūne] tunc scri-*
 then? Were Letters writ- *bere litera? An scribi [scri-*
 ten by thee then? Did I *bine] tunc litera à tu?*
 not write Letters? Were *Annon [nonne] scribere*
 not Letters written by me? *litera? Annon litera scribi*
 Didst thou seek for me? *à ego?*
 Was I sought for by thee? *Tūne quærere ego? An*
 Did I not seek for thee? *ego [egone] quæri à tu?*
 Wert not thou sought for *Nonne quærere tu? Annon*
 by me? Did Numa then *tu quæri à ego?*
 hold the Kingdom? Was *An Numa tunc obtinere*
 the Kingdom held by Nu- *regnum? An regnum obti-*
 ma? By whom was the *nēri à Numa? A quis tunc*
 Kingdom held then? Did *obtinēri regnum? Annon*
 not Numa then hold the *[nonne] tunc obtinere reg-*
 Kingdom? Was not the *num Numa? Nonne tunc*
 Kingdom then held by *obtinēri regnum à Numa?*
 Numa?

Did

Indicative Mood.

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Did you give your Minds to Learning? Did *tu* *ra*? Num *tu* dare opera litera? Num ego dare opera. we give our Minds to *lusus*? Annon [nonne] *tu* Play? Did not you give dare opera *lusus*? your Minds to Play?

So let the Scholar go on to turn the rest of the Examples into Questions, first in English, by putting the Sign of the Verb before the Nominative Case, and then in Latin, by putting AN or NUM before the first Word, or NE after it; likewise putting ANNON or NONNE first, when there is NOT in the English.

* The Present Tense may be often Englished by the Participle in ing with the Signs AM, ART, IS, ARE; and likewise the Preterimperfect with the Signs WAS, WERT, WERE; and that not only in the Active, but also in the Passive Voice. Examples.

Present Tense.

¶ I am writing Letters; Letters are writing. What art thou doing? What is doing there? He is building a House; A House is building.	Ego scribere litera; Litera scribi. Quid tu agere? Quid illic agi? Ille ædificare domus, i. f. Domus ædificari.
--	--

We are getting our Lesson. You are talking. They are making Verses.	Ego ediscere prælectionis, f. Tu fabulari. Ille componere versus, us, m.
--	---

Preterimperfect.

I was writing Letters then; Letters were writing. What wert thou doing? What was doing there?	Scribere litera tunc; Litera scribi. Quid agere? Quid istic agi?
--	---

Exercises to the Accidence.

He was building a House; a House was building. We were reading. You were playing in the mean time. They were setting Trees. Trees were setting at that time.	Ille ædificare domus; do- mus ædificari. Ego legere. Tu ludere interea. Ille serere arbor, oris f. Tunc temporis arbor feri.
--	--

Preterperfect Tense.

*It speaks of a Thing as now past, and is either Definite
or Indefinite.*

3

1. The Preterperfect Definite.
Englified as the Preterimperfect.

*It respects a certain past time, and speaks of a thing
which happened and was finished or compleated then.*

Examples.

I sought [<i>did seek</i>] for thee yesterday, Thou wert sought for by me yester- day. Thou didst well, It was well done by thee. God created the World, The World was created by God out of nothing. Pompey got great praise. We went away present- ly. You saw it. They did not believe these things, These things were not cre- dited by them. Crassus laugh'd but once i his life.	Ego querere, fivi, tu heri, Tu quaesitus esse à ego heri. Bene facere, feci, Bene factus esse à tu. Deus creare, vi, mundus, i, m. Mundus creatus esse à Deus, i, m. ex nihilo. Pompeius adeptus esse laus, dis, f. magnus. Ego statim abire, ii. Tu videre, di. Ille non credere, didi, hoc, Hoc non creditus esse ab ille. Semel in vita ridere, si, Crassus.
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Inter-

Interrogatively.

Didst thou seek for me? *Num quærere ego? An-*
 Didst thou not seek for me? *non [nonne] quærere ego?*

Was I sought for by thee? *Num quæsitus esse à tu?*
 Was I not sought for by thee? *Nonne quæsitus esse à tu?*

Did I do well? *An bene facere? Annon*
 Did I not do well? *[nonne] bene facere?*

Was it well done? *An bene factus esse?*
 Was it not well done? *Nonne bene factus esse?*

Did God create the World out of nothing? *An Deus creare mundus ex nihilo? Annon Deus*
 Did not God create the World out of nothing? *creare mundus ex nihilo?*

And so in the rest.

This Tense, after antequam, postquam, ubi, or ut for postquam, may be Englished as the Preterpluperfect; as postquam superavimus Isthmum, After we had [were] pass'd over the Isthmus. Or Hæc ubi dicta dedit, When she had said thus. Virg. Ut me salutavit, statim Romam profectus est, After he had saluted me, &c. Cic.

2. The Preterperfect Indefinite.

4

English'd with the Sign HAVE.

It speaks of a thing as but just now past, or at least does not refer to any particular time that it happen'd at.

Examples.

I have often sought for thee, Thou hast often been sought for by me. *Sæpe quærere, fivi, tu, Tu sæpe quæsitus esse à ego.*
 Thou hast spoken well, and' hast deserved praise. *Tu locutus esse bene, & meritus esse laus, dis, f.*
 She has found her Parents. *Ille reperire, ri, parens, tis, c.*

We

Exercises to the Accidence.

We have made Trial, *Facere, feci, periculum,*
 Trial has been made by *Periculum factus esse à ego.*
 us. You have broken pro- *Tu solvere, vi, fides, i, f.*
 mise, Promise has been *Fides solutus esse à tu.*
 broken by you. All Men *Omnis peccare, vi, & me-*
 have sinned, and have de- *ritus esse pœnæ, arum, f. pl.*
 served Punishment.

¶ *This hope has often* *Sæpe jam hic spes, i, f.*
deceived me already. *ego frustratus esse. Terent.*

¶ *She has always esteem'd* *Hæc semper tu facere,*
you at the highest rate. *feci, maximi. Id.*

Interrogatively.

Hast thou often sought for me? Have I been often sought for by thee? Have I not often sought for thee? Hast thou not often been sought for by me? Have I spoken well? Have I not spoken well? Have I deserved praise? Have I not deserved praise? Has she found her Parents? Has she not found her Parents? Have you made trial? Has trial been made by you? Have we not made trial? Has not trial been made by us? Have we broke promise? Have you not broke promise? Have all Men sinned, and deserved Punishment? Have not all Men sinned, &c.

* *Passives often have the Signs am, art, is, are, instead of have been, especially to signify a thing but just now past.*

Examples.

¶ *I am reduced to Po-* *Redactus esse ad pau-*
verty. *pertas, tis, f.*

The work is finished. *Opus, eris, n. finitus esse.*

The city is taken. *Urbs, is, f. captus esse.*

We are conquer'd. *Ego victus esse.*

Her Parents are found. *Ejus parens, tis, c. reper-*
tus esse.

The times are changed. *Tempus, oris, n. mutatus*
esse.

They are become good. *Factus esse bonus.*

Pre-

Preterpluperfect Tense.

It refers to some former Time, and speaks of a thing which had happened before, and was past then. 5

Examples.

I had fought for thee *Quærerè, fivi, tu antea,*
before, Thou hadst been *Tu quæsisus esse à ego antea.*
fought for by me before.

Thou hadst promised the *Tu promittère, si, pridie.*
day before. The Master *Magister sæpe prohibère,*
had often forbidden that, *ui, id, Id sæpe prohibitus*
That had often been for- *esse à magister, tri, m.*
bidden by the Master.

We had dined long be- *Prandère, di, multo antè.*
fore. You had asked. *Tu rogare, vi.*
Their Fathers had taken *Pater curare, vi, id, Id*
care † of that, That had *curatus esse à Pater.*
been taken care † of by
their Fathers.

Interrogatively.

Hadst thou fought for me? Hadst thou not fought for me before? Had I been fought for by thee? Had I not been fought for by thee? Had I promised? Had I not promised? Had the Master forbidden that? Had that been forbidden by the Master? Had not the Master forbidden that? Had not that been forbidden by the Master? Had we dined? Had we not dined? Had you asked? Had not you asked? Had their Fathers taken care of that? Had not, &c. Had that been taken care of by their Fathers? Had not, &c.

Passives may sometimes be Englished with the Sign WAS, instead of HAD BEEN; as Finitusque novæ jam labor artis erat; And the labour of the new Art was now finished. Ov. So, Sylvius in Latia gente vocatus erat. Id. Fast. 4. Fitque potens voti, Marsque creatus erat. Id. Fast. 5. Post eum diem L. quidem Tarquinius ad Senatum adductus erat. Sal. B. Catil.

† Curare signifies to take care of, and governs an Accusative Case.

¶ Come

- 6 ¶ Come, gone, run, set, risen, fallen, grown, with'er'd, and such like Neuters, have frequently the Passive Signs, am, art, is, are, was, wert, were, instead of have and had in the Preter Tenses: As, *veni, I am come; veneram, I was come. So likewise, pereō, I perish; perii, I am lost or undone. Moritur, interit, he dies; mortuus est, interiit, he is dead.*

Preterperfect.

¶ Thou art come quickly. He is gone away. He is entered into the City. The Sun is set. The Moon is risen [up.] The Time is past. The Labour is lost.	Advenire, <i>ni, citò.</i> Abire, <i>ii. Ingressus esse [in] urbs, is, f.</i> Sol occidere, <i>di.</i> Luna ortus esse. Tempus præterire, <i>ii.</i> Opera perire, <i>ii.</i>
We are set together on the soft Grass.	In mollis confidere, <i>sedi,</i>
The twenty pounds are lost.	herba. <i>Virg.</i> Viginti minæ perire, <i>ii.</i> Terent.

Preterpluperfect.

¶ The Summer was come then. He was gone away before. The Time was past. The Labour was lost. The Sun was set. The Morning-Star was risen. We were set together on the Grass.	Tunc venire, <i>ni, æstas.</i> Ille abire, <i>ii, antea.</i> Tempus præterire, <i>ii.</i> Opera perire, <i>ii.</i> Sol occidere, <i>di.</i> Lucifer ortus esse. <i>Orv.</i> Confidere, <i>sedi, in herba.</i>
--	---

Future Tense.

1. Importing Will or Purpose.

Observe, The first Person has the Sign WILL, the other SHALL.

Note,

Note, *WILL* imports the *Will* or *Purpose* of the *Person* it is join'd with; *SHALL* implies the *Will* of another, who promises or threatens to do the thing, or cause it to be done, permits it, commands it, or the like.

I will write letters, Letters shall be written by me. Thou shalt hear the whole matter. He shall suffer Punishment, Punishment shall be suffer'd by him.

*Scribere litera, æ, f. Life-
ra scribi à ego.
Audire res, ei, f. omnis.
Ille dare pœnæ, arum, f.
pl. Pœnæ dari ab ille.*

We will do our endeavour, Endeavour shall be used by us. You shall know. The Boys shall play.

*Ego dare opera, æ, f. Ope-
ra dari à ego.
Tu scire.
Puer ludere.*

Imperatively.

Thou shalt worship God, reverence thy Parents, and shalt imitate the good.

*Venerari Deus, i, m. re-
vereri parens, tis, c. & imi-
tari bonus.*

Thou shalt beware † of Passionateness, govern thy Tongue, and follow Peace, neither * shalt thou do injury to any one.

*Cavere iracundia, æ, f.
moderari lingua, æ, f. & co-
lere pax, cis, f. neque facere
injuriam, æ, f. quisquam.*

We shall use diligence.

Adhibere diligentia, æ, f.

Note, *The first Person used Imperatively has also the Sign SHALL.* In his potissimum elaborabimus, *We shall labour chiefly in these things.* Cic. Off. 1. c. 40.

Interrogatively.

Observe, *The Second Person here has the Sign WILL,* (that being the *Person* whose *Will* is employ'd) the other *SHALL*.

† Of is here part of the English to the Verb cavere, which signifies to beware of, and governs an Accusative Case.

* After neither and nor, the Nominative Case must be set after the Verb, or Sign of the Verb, in English.

Exercises to the Accidence.

Wilt thou write Letters? Wilt thou not write Letters? Shall Letters be written by thee? Shall not, &c. Shall I hear the whole matter? Shall I not, &c. What shall I say? Shall he suffer Punishment? Shall Punishment be suffer'd by him? By whom shall Punishment be suffer'd? Will you do your endeavour? Shall endeavour be used by you? Shall we know? Shall the Boys play?

2. Signifying bare future Event,
i. e. that it will so happen.

The first Person has the Sign SHALL, the rest WILL.

I shall see. Thou wilt oblige him. He will give thanks to thee, Thanks will be given to thee by him.	<i>Ego vidēre.</i> <i>Facere illi gratum.</i> <i>Agere gratia, æ, f. tu,</i> <i>Gratia agi tu ab ille.</i>
--	---

We shall obtain leave, Leave will be obtained by us. You will get [make] an Estate. They will get Friends, Friends will be gotten by them.	<i>Impetrare venia, æ, f. Venia impetrari à ego.</i> <i>Tu facere res.</i> <i>Ille invenire amicus, ci, m,</i> <i>Amicus inveniri ab ille.</i>
--	---

Interrogatively.

Observe. *The Second Person also has SHALL.*

Shall I oblige him? Shall I not oblige him? Shalt thou see? Shalt thou not see? Will he give thanks to me? Will he not, &c. Will thanks be given to me by him? Will not, &c.

Shall we conquer? Shall not we conquer? Shall you obtain leave? Shall leave be obtain'd by you? Shall not leave, &c. Will they get Friends? Will they not get Friends? Will Friends be gotten by them? Will not, &c.

Note, *After Adverbs, Conjunctions, and the Relative who for whosoever, the Sign is SHALL in all Persons: Scribes aliquid, si vacabis. Cic. If you shall be at Leisure,*

In

Imperative Mood.

15

In the Prophetick Style, both the second and third Person have the Sign Shall; as, Et tu spectabere serpens. Ovid. Met. 3. *You also shall be look'd upon being a Serpent.* Puero quo, ferrea primum Definiet, ac toto forget gens aurea mundo, *Who being a Child, the Iron Age shall first cease, and the Golden Age shall commence over all the World.* Virg. Eccl. 4 *Where note, the Comma ought to be before puero, not after it, as it is printed in all Books.*

This Future Tense signifying bare Event is variable by the Future in RO, and the Future in RUS with SUM; as Ridebo, risero, risurus sum, I shall laugh. 8

See Examples of the Future in RO. Numb. 27.

¶ Ex. of the Future in RUS for this Tense.

¶ I shall see. Thou wilt oblige him. He will give thanks to thee. We shall obtain leave. You will get an Estate. They will get Friends.	Ego visurus esse. Facturus esse gratum ille. Ille acturus esse gratia tu. Ego impetraturus esse venia. Tu facturus esse res. Ille inventurus esse amicus.
--	--

N. B. The Future in Rus with Sum seems to imply Will also sometimes; as Non dictura es aperte? Will you not tell me plainly? Ter. Eun. 5. 1.

Imperative Mood.

Here the Nominative Case is set after the Verb in English, or after the Sign of the Verb.

Present (or Future) Tense.

9

Learn thou good Arts, Let good Arts be learned by thee. Let him seek play, Let play be sought by him. Let us worship God, Let God be wor-	Discere bonus ars, tis, f. Bonus ars disci à tu. Ille quærere lusus, us, m. Lusus quæri ubi ille. Ego colere Deus, Deus co- li à ego.
--	--

Exercises to the Accidence.

shipped by us. Beware
you † of passionateness.
Let Scholars mind their
Master.

Tu cavere iracundia.

*Discipulus attendere præ-
ceptor, oris, m.*

† See the Note on Page 13.

- 10 The *Present Potential* or *Subjunctive* is often used instead of this *Mood*, especially in forbidding, after *ne*, *nemo*, *nullus*, &c.

Examples.

Try that which thou
canst [*do.*]

Quod posse, id tentare.

Cato.

Love a Parent, if he is
kind; if otherwise, bear
[*him.*]

*Amare parens, tis, c. si
æquus esse; si aliter, ferre.*

Publ.

Don't thou covet other
Mens Goods.

Ne concupiscere alienum.

Do not thou injury to
any one.

*Ne facere injuria quis-
quam.*

Do not hurt any one.

Ne cui nocere.

Give not up thyself to
laziness.

*Ne tradere tu socordia,
æ, f.*

Give not yourselves
wholly to pleasures; but
rather give yourselves to
learning.

*Ne dedere tu totus vo-
luptas, atis, f. quin potius
doctrina, æ, f. tu dedere.*

Note, The *Conjunction* *ut* and some former *Verb* is here understood, and may be supply'd; as, *fac, vide, cura, moneo, velim, [ut] teneas.* Cave, vide, moneo, [*ut*] ne facias injuriam.

- 11 Also the *Future Potential* or *Subjunctive*. *Examp.*

Remember thou. See thou
to it. Don't say it. Do
not thou do injury. Make
not haste to speak. De-
ride no body. Give not up
thyself to Idleness. Let him
look to it.

Tu meminisse.

*Tu videre, di. Ne dicere,
dixi.*

Ne facere, feci, injuria.

Ne festinare, vi, loqui.

Nemo irridere, si.

Ne tradere, didi, tu ignavia.

Ille videre, di.

¶ The

Subjunctive Mood.

17

¶ *The Imperative Mood borrows the Preterperfect Tense from the Potential.*

¶ *Let him have conquer'd them; Let them have been conquer'd by him.* Vincere, *vici*, ille; Ille victus esse ab ille.

Let Evadne have been burnt with her Husband. Ardere, *fi*, Evadne, *es*, *f.* cum maritus, *i*, *m.* Mart.

Let him have gone to the War. Ire, *vi*, ad bellum. Cic. pro Ligar.

Be it so; let him have done ill, if you will have it so. Esto; facere, *feci*, male, si ita velle. Cic. 2. Fin.

Let him be come. Venire *fanè*.

The Form in Deponents is the Participle with SIM. As, Si intervallum longius erit mearum literarum, ne sis admiratus. Cic. Ep. Fam. 7. 18.

Subjunctive Mood.

This Mood has always before it a Conjunction, Adverb, Indefinite, or Relative.

Indefinites that are sometimes Interrogatives usually govern a Subjunctive (or Subjunctive Potential) Mood; such as Quis, uter, qualis, quantus, quotus, ubi, quando, cur, quare, quàm, ne, an, num, &c.

Also the Conjunctions following, nè, licèt, ut, cum, pro quamvis, dum, dummodo, quò, quin.

Present Tense.

13

Seeing I am in health. Cum valere.
Have a care, what thou doest; what is done by thee. There is no covetous Man, who does not want. Videre, quid agere; quid agi à tu.
Nemo avarus esse, qui non egere.

Exercises to the Accidence.

Stay till we return. You *Expectare, dum redire, ii.*
do not know, for whom *Nescire, qui parare pecu-*
you get Money; For *nia; Qui pecunia parari à*
whom Money is gotten *tu.*
by you. Seeing covetous *Cum avarus semper egere,*
Men always want, tho' *etiamsi abundare.*
they abound.

* *Englished by the Participle in ing, with am, art, is, are, as in the Indicative Mood.*

¶ *Seeing I am writing* Cum ego scribere litera;
Letters; Seeing Letters are Cum litera scribi.
writing. Seeing he is build- Cum ille ædificare do-
ing a House; Seeing a House mus; Cum domus ædifi-
is building, &c. cari.

Note, This Tense after quasi, tanquam, and the like, is sometimes Englished as the Preterimperfect; as, Quali intelligant, qualis sit, &c. As if they understood, &c. C. Tusc.

Preterimperfect Tense.

Seeing I did not hear, Cum non audire, quid
what thou saidst; What dicere; Quid dici à tu.
was said by thee. If he
knew what we were now Si scire, quid nunc a-
doing; What was doing gere; Quid nunc agi à
now by us. When you did ego.
not know, for whom you Cum nescire, qui parare
got Money; For whom pecunia; Qui pecunia pa-
Money was gotten by you. rari à tu.
I staid till they return'd. Expectare dum redire.

* *Englished by the Participle in ing, with was, wert, were.*

¶ *While I was writing* Dum scribere litera;
Letters; While Letters were Dum litera scribi.
writing:

While

Subjunctive Mood.

19

While he was building a House; While the House was building, &c. Dum ille ædificare do-
mus; Dum domus ædifi-
cari.

1. Preterperfect Definite.

15

Tho' I fought for thee yesterday; Tho' thou wert fought for by me yesterday. I don't know whether you went. Who can doubt, but God created the World? But the World was created by God?

Licet quærere, fivi, tu heri; Licet quæsitus esse à ego heri.

Nescire quò profectus esse.

Quis dubitare quin Deus creare, vi, mundus?

Quin mundus creatus esse à Deus?

You know how great praise we got. Tho' you fled. Tho' many did not believe these things; Tho' these things were not believed by many.

Scire quantus laus, dis, f. adeptus esse.

Quanquam tu fugere, gi.

Quanquam multi non credere, didi, hoc; Quanquam hoc non creditus esse à multus.

2. Preterperfect Indefinite.

16

Tho' I have made trial, Tho' trial has been made by me. Tell me, what you have got. I know the Man, who has promised.

Etiamfi facere, feci, periculum, Etiamfi periculum factus esse à ego.

Dicere mibi, quid nactus esse.

Nosse homo, qui promittere, fi.

Seeing we all have finished. I am glad that you have escaped. I desire to know, what they have done, What has been done by them.

Cum omnis peccare, vi. Gaudere, quòd evadere, fi.

Avère scire, quid agere, egi, Quid actus esse ab ille.

Exercises to the Accidence.

* *Passives with the Signs am, art, &c. as in the Indicative Mood.*

¶ *Tho' I am [be] reduced to straits.*

Seeing the work is finished.

Since the City is taken.

Since we are conquer'd.

Since her Parents are found.

Licet redactus esse ad angustia, æ, f.

Cum opus, eris, n. finitus esse.

Cum urbs, bis, f. captus esse.

Cum victus esse.

Cum parens, tis, c. ejus repertus esse.

* *Come, gone, run, set, &c. with the Signs am, art is, are.*

¶ *Since thou art come quickly. Since he is gone.*

Since he is enter'd into the City.

Since the Sun is risen.

Since the time is past.

Since the labour is lost.

Tho' we are [be] set together on the Grass.

Tho' the twenty pounds are [be] lost.

Cum advenire, ni, citò.

Cum abire, ii.

Cum ingressus esse [in] urbs, bis, f.

Cum sol ortus esse.

Cum tempus, oris, n. præterire, ii.

Cum opera, æ, f. perire, ii.

Etiamsi confidère, sedi, in herba, æ, f.

Etiamsi viginti minæ perire, ii.

Note, This Tense after quasi, tanquam, and the like, may sometimes be Englished as the Preterpluperfect. As, Quasi jam satis veneratus miratusque sum, As if I had, &c. Plin. Panegy. Perinde ac si jam vicerint. Cic. Perinde erit, ac si gratiam retulerim. Senec.

Preterpluperfect Tense.

Because I had received a kindness; Because a kindness had been received by me. If thou hadst restrain'd thy pas-

Quod accipere, cepi, bene- ficiu; Quod beneficium acceptus esse à ego.

Si cohibere, ui, iracundia; sion;

sion ; if passion had been *Si iracundia cohibitus esse*
 restrain'd by thee. He *à tu.*
 who had offer'd injury ; *Ille qui inferre, tuli, in-*
 By whom injury had been *juria ; A qui injuria illatus*
 offer'd. *esse.*

When we had given *Cum agere, egi, gratia ;*
 thanks ; When thanks had *Cum gratia actus esse à ego.*
 been given by us. If you *Si tu rogare, vi.*
 had asked. If they had *Si servare, vi, promissum.*
 kept promise.

* Come, gone, run, set, &c. with the Signs was,
 wert, were.

¶ When he was gone a- *Quum ille abire, ii, antea.*
 way before. When the time *Quum tempus præterire, ii.*
 was past. When the labour *Cum opera perire, ii.*
 was lost. Seeing Summer *Cum æstas venire, ni.*
 was come. After the Sun *Postquam sol occidere, di.*
 was set.

When the Morning Star *Quando Lucifer ortus*
 was risen. After we were *esse.*
 set together on the Grass. *Postquam confidere, fidi,*
 As soon as we were got to *in herba.*
 the City. *Simul ac pervenire, ni,*
ad urbs, bis, f.

I. Future Tense.

18

The Sign is SHALL, which may be omitted, and this
 Tense Englished as the Present. Examples.

If I [shall] ask. If thou *Si rogare, vi.*
 shalt obtain [obtainest.] *Si impetrare, vi.*
 If any one shall discover. *Si quis indicare, vi.*
 If we shall do that. *Si id facere, feci.*
 If you [shall] make me *Si facere ego Consul, lis, m.*
 Consul. Unless they [shall] *Nisi cras venire, ni.*
 come to morrow.

The Future Tense often implies the Preterperfect, and
 then it is called the Future perfect or Exact.

The

The Future Perfect Tense.

The Sign is SHAL HAVE ; or only the same as in the Preterperfect Tense.

Examples.

When I [shall] have determin'd, I will write. *Cum constituere, ui, scribere.*

I will not desist, till I [shall] have effected this. *Non desistere, stiti, donec perficere, feci, hoc. Ter.*

When you [shall] have said all. After he has spoken with Cæsar. *Cum dicere, dixi, omnia. Postquam convenire, ni, Cæsarem.*

When we [shall] have written Letters; When Letters [shall] have been written by us. When you [shall] have perform'd your promises; When promises shall have been [are] perform'd by you. As soon as they [shall] have heard. *Ubi scribere, psi, litera; Ubi litera scriptus esse à ego.*

Cum præstare, stiti, promissum; Cum promissum præstitus esse à tu.

Cum primum [simul ac] audire, vi.

* Come, gone, set, &c. have in this Case the Sign SHALL BE, or else only the same as in the Preterperfect Tense.

Examples.

¶ When thou shalt be [art] once gone out. *Cum semel exire, ii.*

When the time shall be [is] past. *Cum tempus præterire, ii.*

When Summer shall be [is] come. *Cum venire, ni, æstas.*

As soon as the Sun shall be [is] set. *Cum primum sol occidere, di.*

As he shall be [is] grown up. *Simul atque adolescere, evi.*

As soon as thou shalt be [art] come hither. *Simul ac pervenire, ni, illuc.*

Preter-

Preter-Future, or Second Future-Tense. 20

¶ The Preter-Future Tense is the Preterpluperfect, Englished as the Preterimperfect Subjunctive or Potential, and signifying a thing future at a certain time past refer'd to. As, Tuis denunciavi, si rursus tam multa attulissent, omnia relaturos: I declared to your Servants, that if they brought [should bring] so many things again, they should carry them all back again. Plin. Ep. 18. l. 6. Testabatur, Cocles, nequicquam eos fugere, si transitum hostibus pontem à tergo reliquissent, If they left [or should leave] the Bridge, &c. Liv. l. 2. Fœdus ictum est his legibus, ut cujus populi cives eo certamine vicissent [conquered, or should conquer] is alteri imperaret. Id. l. 2. Horatii & Curiatii res hoc fœdere committitur, ut civitas, pro qua pugnarent, qui vicissent [who should conquer] alteri imperaret. Messel. Corvinus. Qui tuum signum ad me attulisset [should bring] nuncium ne spernerem. Plaut. Curc. 4. 3. Imperaret quod vellet; quodcunque imperavisset [whatsoever he commanded, or should command] se esse facturum. Cæs. B. Civ. 3. Ibi futuros Helvetios, ubi Cæsar constituisset [should appoint] atque eos esse voluisset [should be willing] to have them be. Id. B. Gal. 1. Rediturum se dixit, utrum maluissem [whether I shou'd choose] Quintil. Decl. 5. Oraculum datum est, Athenas victrices fore, si Rex interfectus esset [was slain, or should be slain,] C. Tusc. 4.

Note, It has before it such Particles as these following, Si, fin, ni, nisi, quisquis, quicunque, qui or uter, for quicunque or utercunque, quantus, qualis, ubi, cum (Adv.) quando, quo (Adv.) qua with cunque expressed or imply'd, quamdiu, simul ac, priusquam.

Examples.

Let not the Scholar make these Examples, till after he has done the 2 Future Infinitive.

¶ Thou

Exercises to the Accidence.

¶ Thou promisedst thou wou'dst write, if I desired [shou'd desire] it. Promittere, *si*, tu scripturus [*esse*], *si* rogare, *vi*. Plin. Epist. 14. l. 5.

Thou saidst, thou wou'dst come, if thou didst [shou'dst] obtain leave. Dicere, *xi*, tu venturus esse, *si* impetrare, *vi*, venia, (*a.*)

They decreed a reward, if any one should discover. Decernere, *crevi*, præmium, *si* quis indicare, *vi*. Sall.

I said I would receive the Books, if he brought [shou'd bring] them. Dicere, *dixi*, ego accepturus [*esse*] liber, *bri*, *m.* *si* afferre, *attuli*. Cic. Att. 1. 20.

He declared that we shou'd be punish'd, if we did [shou'd do] that; if that was [shou'd be] done. Denunciare, *vi*, ego daturus esse pœnæ, *arum*, *f.* *si* id facere, *feci* (*b*); *si* id factus esse, (*c.*) Nisi postero die venire, *ni*, (*d.*) Unless we came [shou'd come] the next day.

Marius said he wou'd make an end of the War in a short time, if they made [shou'd make] him consul. Marius dicere, *dixi*, sui breve tempus, *oris*, *n.* confecturus [*esse*] bellum, *si* sui Consul facere, *feci*, (*e.*)

What threatenings to all, who said [shou'd stay?]. Quis minæ, *arum*, *f. pl.* *omnis*, qui remanere, *si*? Cic. Att. 9. 10.

Xerxes proposed a reward to him who invented [shou'd invent] a new pleasure. Xerxes præmium proponere, *sui*, *is* qui novus voluptas invenire, *ni*. C.

Xerxes delighted so much in Luxury, that he proposed a Reward by Proclamation, Xerxes eo usque luxuria gaudere, ut edictum præmium is proponere, *sui*, qui

(a) Id si impetravisset, se pecuniam pro illo soluturum. Nepos Cim.
(b) Si id fecisset, curaturum se ut, &c. Cic. de Divin. 1. (c) Id si factum esset, & civibus animum accessurum, & hostes fore tardiores. Nepos Milt. (d) Nisi pater post-ero die affuisset, denunciare se, &c. Liv. 1. 3. (e) Si se consulem fecissent, aut virum aut mortuum fugur-
tiam se in potestatem pop. Rom. redacturum. C. c. Oñ. 3 9.

to him who found [should novus voluptas, *tis*, *f.* genus, find] a new kind of pleasure. *eris*, *n.* *reperire*, *vi.* V.M. 7. 3.

Socrates being consulted Socrates ab adolescens, by a certain young Man, *tis*, *c.* quidam consultus, whether he should marry or [an] uxor, *eris*, *f.* ducere, abstain from Matrimony, *xi*, an à matrimonium, *i*, *n.* answer'd, that whetherso- se abstinere, *ui*, ³ respon- ever of them he should do- dère, *di*, uter id facere, [he did] he would re- feci, acturus [*esse*] poeniten- pent. tia, *æ*, *f.* *Id.* 7. 2.

Plato declared that the Plato tum demum orbis, World would then, and not *is*, *m.* terrarum beatus fu- till then be happy, when ei- turus [*esse*] ³ prædicare, *vi*, ther wise Men should begin cum aut sapiens regnare, to reign, or Kings to be *vi*, aut rex, *gis*, *m.* sapere wise. cæpisse. Ibid.

Plato thought that States Plato ³ putare, *vi*, tum would then, and not till denique beatus ⁴² esse res- then, be happy, when [if] publica, si aut doctus & either learned and wise men sapiens regere, *xi*, is cæ- shou'd begin to govern them, pisse, aut qui regere, *xi*, or those who govern'd, omnis suus studium, *i*, *n.* in should employ their whole doctrina & sapientia col- Study in Learning and Wis- locare, *vi.* Cic. ad Q. Fr. dom. 1. 1.

More Examples of this Kind may be seen in the Places following; Virg. Æn. 2. 94, 95, 136, 192. Æn. 3. 652. Æn. 9. 41. Horat. Od. 10. l. 1. v. 9. & Sat. 1. 9. 37. Sat. 2. 3. 10. & 85. Lucan. 1. 146. & 6. 316. Terent. Andr. Prol. v. 3. & Act. 1. 3. 14. & 3. 1. 6. & 4. 1. 24. Phorm. 1. 2. 69. Hec. 3. 4. 21.

They are very frequent in Cæsar, and Cic. de Divinatione, it being the usual Style of Recital of Laws, Speeches and Predictions; the first Future Tense in the Law Speech, or Prediction, being in the Recital expressed by the Second Future; which is to the first, as the Preterimperfect Tense is to the Present. Compare the following Examples.

D

1. Fut.

Exercises to the Accidence.

1. *Fut.* Doubt not; *Ne dubitare; dari qui-whatsoever thou shalt cunque optare, vi. Ovid. choose shall be given. Met. 2.*

2. *Fut.* The Sun told *Sol Phaethon, tis, m. fac-turus sui esse dicere, xi, quic-do whatsoever he shou'd quid optare, vi. Cic. Off. 1. choose.*

1. *Fut.* If any one shall *Si malus condere, didi, make bad Verses against in quis quis carmen, inis, n. any one, there's Law. jus, ris, n. esse. Horat. Sat. 2. l. 1.*

2. *Fut.* The twelve *Duodecim Tabula capite Tables made it capital, if sancire, xi, si quis carmen, any one should compose inis, n. condere, didi, qui Verse which brought In- infamia (cv.) asserre, attuli, famy to another. alter. Cic. in Fragm.*

1. *Fut.* They promise *Quæ imperare, vi, sui that they will do what facturus [esse] polliceri, itus he commands [shall com- sum. Cæs. B. Civ. 1. mand.]*

2. *Fut.* They promised *Quæ imperare, vi, sui that they would do what facturus [esse] ³ polliceri, he commanded [should com- itus sum. Cæs. B. Gall. 4. mand.]*

1. *Fut.* Their Fortune *Sors, tis, f. esse ita reddi- was told thus: He that tus: Mater, ris, f. qui dare, shall first kiss, [give kisses dedi, princeps oscula, victor to] his Mother, shall be esse. Ovid. Fast. 2. Conqueror.*

2. *Fut.* Apollo answer'd, *Apollo penes is summus urbs, bis, f. Romanus po- that the highest Power of testas, tis, f. futurus [esse] the Roman City shou'd be ³ respondere, di, qui ante a kiss to his Mother, before omnis mater, ris, f. osculum dare, dedi. Val. Max. 7. 2. all [the rest.]*

1. *Fut.* The Law says, *Dicere lex, Qui hostis, is, Let him be punished with c. opis ferre, tuli, capite pu- death, who shall give assist- niri. Quintil. Declam. 313. ance to the Enemy.*

2. *Fut.*

2. *Fut.* The Law was written against him, who shou'd give assistance to the Enemy. *Adversus is conscriptus lex, eis, f. esse, qui opis, f. ferre hostis, is, c. Ibid.*

1. *Fut.* Then we must have that fortune; which the Gods shall give. *Tunc habendus esse is fortuna, æ, f. qui Deus dare, dedi. Liv. l. 30.*

2. *Fut.* They carry word back, that they had discouraged [words were made] in vain; that they must dispute it with Arms, and must have that fortune which the Gods shou'd give. *Frustra verbum factus [esse] renunciare, vi; arma, orum, n. pl. decernere esse, habendusque is fortuna, qui Deus dare. Ibid.*

Note, When the former Verb in such Recitals is of the Present Tense, because it refers to the time past, and is put for the Preterimp. or Preterperf. the latter may be either the first or second Future: As in the Examples above, Pollicentur sese facturos, quæ imperavit: Renunciavit, habendam esse eam fortunam, quam dii dedissent.

* The second Future Perfect has the Signs of the Preterpluperfect Potential, and therefore need not be distinguished from it. As, Cum cœnavissem, when I had [should have] supped. Si rediisset, if he should be [should have been] returned.

¶ The Participle in *rus* with *sim*, and *essem*, is often used instead of the First and Second Future Subjunctive, viz. with such Indefinites as are sometimes also Interrogatives; and with the Conjunctions, *Cum*, *quin*, *quod*, *quia*, *quo*, *ut*. Sometimes also with the Relative *qui*. 21

¶ The Future in *rus* with *sim*, instead of the 1 Future Subj. The Sign is SHALL or WILL.

¶ I am uncertain yet what I shall do. *Incertus esse etiam, quid facturus esse. Ter.*

I am glad that I shall see him. *Gaudere quod visurus esse is.*

Exercises to the Accidence.

Since I shall see thee, I will write no more. Cùm visurus esse tu, nihil amplius scribère.

I neither know, what I should do, nor what I shall do. Nec quid ²² agère, egi, nec quid acturus esse, scire. Cic. Att. 7. 10.

I will let [make] you know, on what day I shall come. Facère ut ²² scire, vi, quis dies, i, d. venturus esse. Cic. Att. 16. 8.

Neither where, nor when I shall see thee, can I guess. Nec ubi, nec quando tu visurus esse, posse suspicari. Ib. 11. 13.

I would have thee write, what thou shalt do. ²² Velle, volui, [ut] ²² scribère, pfi, quid esse acturus. Cic. 7. 22.

I ask whether or no thou wilt do it. Quærere, essene facturus. Cic. Off. 3. c. 4.

I do not doubt, but thou wilt stay there. Non dubitare, quin ibi mansurus esse. Cic. Att. 9. 10.

Take care that I may know the Day, on which thou shalt [wilt] go out from Rome. Curare, ut scire dies, i, d. qui Roma exiturus esse. Ibid. 2. 11.

There is nothing so great which I shall [will] not do for thy sake. Nihil esse tantus, qui non ego tuâ causâ facturus esse. Cic. Fam. 15. 11.

Shou'd I promise my Daughter to him, whom I shall not marry her to? Egon' ut is ²² despondere, di, filia, æ, f. qui daturus non esse? Terent.

¶ The Future in rus with *essem* instead of the Second Future Subj. The Sign SHOU'D or WOU'D.

¶ I desire to know, what thou wou'dst do, and when thou wou'dst return. Scire velle, quid tu esse facturus, & quando esse rediturus. Cic. Att. 12. 40.

I was glad that I shou'd see him. Gaudere, quod visurus esse is.

I neither

Potential Mood.

29

I neither know what to do, nor what I shou'd do. Nec quid ²³ agere, egi,
Neither where, nor when vi. nec quid acturus esse, scire,

I shou'd see thee, cou'd I guess. Nec ubi, nec quando
 tu visurus esse, posse suspi-

I did not doubt but thou wou'dst stay. cari.
 Non dubitare, vi, quin

I did not know the day, in which thou wou'dst go out. mansurus esse.

Nescire, vi, dies, qui exiturus esse.

Shou'd I promise my Daughter to one, whom I shou'd not marry her to? Egon' ut is despondere,
 di, filia, æ, f. qui non daturus esse?

When this Mood implies Power, Possibility, Liberty, Will, Duty or Necessity, Probability, or Chance; or more generally, when it has before its English the Signs May, Can, Wou'd, Shou'd, Cou'd, Might, Ought, we call it the Potential Mood; when it Wishes, we call it the Optative Mood: Tho' I think it wou'd be more proper to say, The Subjunctive Potential, and The Subjunctive Optative Mood; since they are only particular Uses of the same Subjunctive Mood.

Potential Mood.

Present Tense.

22

The Signs are, Shou'd, Wou'd, May, Can.

It speaks of the Time Present, or Future, or Indefinitely any Time that may happen.

I shou'd refuse. By this means thou may'st get praise, Praise may be gotten by thee. Thou canst scarce find a faithful friend, A faithful friend Recusare.
 Ita invenire laus, dis, f.
 Laus inveniri à tu.
 Vix reperire amicus, ci,
 m. fidelis, Amicus fidelis vix

Exercises to the Accidence.

can scarce be found by reperiri à tu.
thee. Some body may say. *Aliquis dicere.*

Interrogatively.

Shou'd I tell it? What shou'd I think? Whom shou'd I ask? What shou'dst thou do here? Who can [cou'd, wou'd] believe this? Why shou'd she ask this? Why shou'd this be asked by her?	<i>Narrare?</i> <i>Quid putare?</i> <i>Quem rogare?</i> <i>Quid tu hic agere?</i> <i>Quis hoc credere?</i> <i>Cur illa quæritare hoc?</i> <i>Cur hoc quæritari ab illa?</i>
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With Conjunctions, Indefinites, and Relatives.

That I may speak the truth. I don't know, what I shou'd do with my- self. Use thy endeavour, that thou may'st be in good health. Love, that thou may'st be loved. I wou'd have thee write. Beware that thou dost not believe it. He begs that thou wou'dst come. Take care that he may know. I am afraid lest he shou'd not believe it. If any one shou'd ask. We have nothing which we can [may] do. I advise, that you wou'd study. Tho' they shou'd deny; Tho' it shou'd be denied by them.	<i>Ut verum dicere.</i> <i>Nescire, quid me facere.</i> <i>Terent.</i> <i>Dare opera, ut valere.</i> <i>Ut amari, amare.</i> <i>Velle † [ut] scribere.</i> <i>Cavere, † [ne] credere.</i> <i>Orare ut venire.</i> <i>Curare, ut scire.</i> <i>Timere, ut credere. Ter-</i> <i>rent.</i> <i>Si quis rogare.</i> <i>Nihil habere, quod agere.</i> <i>Monere ut studere.</i> <i>Et si ille negare; Et</i> <i>negari ab ille.</i>
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† Ut is often understood after volo, nolo, facio, censeo, jubeo, opto, &c. and ne after cave,

Preterimperfect Tense.

23

The Signs are Wou'd, Cou'd, Shou'd, Might.

This Tense speaks of the same Time with another Verb whereon it depends, either going before, or coming after, or some uncertain Time after that.

I would take care. He begged, that I would come. Thou wou'dst think thy self happy, if thou wert rich. He might say, It might be said by him. The day would fail me, if I should reckon every one.

We should not suffer it. You would learn willingly, if you were wise. Men would follow virtue, if they were wise.

Curare.

³ Orare, ut venire.

Putare tu felix, si esse dives.

Dicere, Dici ab ille.

Dies deficere ego, si e-numerare omnia.

Non finire.

Discere libenter, si sapere.

Homo, inis, c. sectari virtus, tis, f. si sapere.

Interrogatively.

What should I do? Wouldst not thou think thy self happy? Might not [would not] he say? What would he say? Should we not do it? Would you suffer it? Would they believe?

Quid facere?

Nonne putare tu felix?

Nonne dicere?

Quid dicere?

Annon facere?

Num finire?

An credere?

¶ Preterperfect Definite. *The Sign is MIGHT.* 24

¶ Perhaps I might be in an error.

Perhaps I might add more kind Expressions.

Errare, vi, fortasse. Plin. Epist. 23. l. 1.

Forſitan addere, didi, blanditiæ, arum, f. pl. plures. Ovid. Met. 7. 821.

Perhaps

Exercises to the Accidence.

Perhaps the Sabine [Women] might be unwilling.

Perhaps Ulysses might keep his Wife's birth-day.

Forſitan Sabina nolle, nolui. Ovid. Amor. l. 1. El. 8.

Ulyſſes agere, egi, forſan dies natalis conjux, gis, c. Ovid.

¶ Preterperfect Indefinite.

The Signs, MAY HAVE, SHOUD HAVE.

¶ That he may not have lost, the Gameſter does not ceaſe to loſe.

Then I ſhould have ſaved the Capitol in vain.

Thou ſeaſt leſt I ſhould not have received thy Epiſtle; Leſt thy Epiſtle ſhould not have been received by me.

I am afraid, leſt he ſhould have taken it ill.

I fear, leſt I ſhould have taken Pains in vain; leſt thou ſhouldeſt have exceeded Moderation; leſt ſhe ſhould have heard theſe things.

Ne perdere, didi, non ceſſare, vi, perdere luſor, ris, m. Ovid.

Tunc ego nequicquam Capitolium ſervare, vi. Liv.

Vereri, ut accipere, cepi, tua Epiſtola; Ut tua Epiſtola acceptus eſſe à ego. Cic. Att. 11. 22.

Vereri, ne illud gravius ferre, tuli. Ter. Eun. 1. 2.

Metuere, ne fruſtra ſuſcipere, cepi, labor, ris, m.

(a); ne excedere, ſſi, modus, i, m. (b); ne illa hæc audire. Plaut. Caſin. Act. 3. ſc. 3. v. 12. & v. 7.

(a) Ne fruſtra ſubierim. Lent. Cic. Ep. Fam. 12. 14. Ne parum expreſſerim. Plin. Ep. ſt. 2. l. 8. Ut ne peccarim, non quæ mors faciet. (So I think the Verſe ſhould be corrected) Ovid. de Pont. l. 1. ep. 1. v. 66, (b) Plin. Ep. ſt. 19. l. 8. & Quintil. I. ſt. l. 1. c. 7.

* *Passives ſignifying a thing but juſt now paſt, have the Engliſh BE inſtead of HAVE BEEN.*

Examples.

¶ Perhaps the work may be finiſhed.

Perhaps he may be reduced to Poverty.

Fortaſſe opus, eris, n. finitus eſſe.

Fortaſſe reductus eſſe ad paupertas, tis, f.

I fear

I fear lest the City should be taken. Vereri, ne urbs, *his, f. captus esse.*

* *Also Come, gone, set, &c. have the Sign BE instead of HAVE.*

Examples.

¶ *Perhaps the Mother may be come.* Forsitā mater venire, *ni. Ovid. Ep. 18.*

I fear, lest he should be returned already. Metuere, ne redire, *ii, jam. Ter. Eun. 3. 5.*

I fear, lest I should be come too late. Metuere, ne venire, *ni, fero. Vid. Cic. Att. 14. 19.*

I fear, lest the time should be past; lest the labour should be lost. Metuere, ne tempus, *o- ris, n. præterire, ii; ne o- pera perire, ii.*

Preterpluperfect Tense.

The Signs are Had, Might have, Wou'd have, Cou'd have, Shou'd have, Ought to have.

If he had [should have] commanded it, I would have obeyed. Thou shouldst [oughtest to] have called me. Si jubere, *jussi, parere ui. Vid. Cic. Am. p. 158. ed. Lond. 83.*

Cæsar would never have done this, nor suffer'd it. (a) Vocare, *vi. Virg. Æn. 4. 678.*

We could not have escaped this mischief. You should have [ought to have] imitated him; and should have resisted. Cæsar nunquam hoc facere, *feci, neque passus esse. Cic. Att. 14. 13.*

(b) Non effugere, *gi, hoc malum.*

(c) Imitatus esse ille; & resistere, *siti.*

(a) So, Deditisses, Lucas. l. 7. 646. Petisses. Ovid. Met. 5. 26.

Resistisses, repugnassēs, mortem pugnans appetisses. Cic. pro Sext.

(b) At id, nec si fatum fuerat, effugisset; nec si non fuerat, in eum casum incidisset. Cic. de Div. 2. (c) Imitatus essēs illum ipsum

Voconium, &c. C. de Præt. Urb.

The good might have conquer'd, and the rogues might have been defeated. Vincere, vici, bonus, & victus esse improbus. Cic. pro Sext. (d)

I feared, lest we should have taken pains in vain; Lest pains should have been taken in vain by us; Lest they should have heard these things; Lest these things should have been heard by them; Lest they should be return'd; Lest the pains should be [have been] lost. Vereri, itus sum (e) ne frustra suscipere, cepi labor, ris, m. Ne labor frustra susceptus esse à ego; Ne ille audire hoc; Ne hoc auditus esse ab ille; Ne ille redire, ii; Ne opera perire, ii.

Interrogatively.

Wouldst thou have obeyed? Wouldst thou not have obeyed? Would Cæsar have done or suffered this? Would not Cæsar have suffered this? Who would have done this? Could we have escaped? An parere, ui? Annon [nonne] parere? An Cæsar hoc facere, feci, aut passus esse? Nonne Cæsar hoc passus esse? Quis hoc facere? An effugere, gi? &c.

(d) Quod petis hinc, proprio loco, Romane, petisses. Ovid. Met. 15. v. 367. (e) Veritus es, nisi istam artem oratione exagerasses, ne operam perdidisses. Cic. de Orat. 1.

Note, *The Verbs*, Come, gone, set, and the like, have the Sign BE, instead of HAD, here also.

Future Tense in Ro.

The Sign to the First Person is SHALL, to the rest WILL.

Examples.

I shall see. Thou wilt do kindly, if thou wilt come. Ego videre, di. Facere, feci, benigne, venies.

A cover

A covetous man will always want. We shall obtain. You will conquer. They will get Friends.

Avarus semper egere, ui. Impetrare, vi. Vincere, vici. Ille invenire, ni, amicus, i, m.

This Tense seems rather to belong to the Indicative Mood, being variable by the Future of that Mood. See there.

* Sometimes it implies also the Preterperfect, as the Future Subjunctive (Numb. 19.) *As, Cum tu hæc leges, ego illum fortasse convenero, I shall have spoke with him perhaps, when thou shalt read these things.* Cic. Att. 9. 15. *Tibi Roma subegerit orbem, Rome will have subdued the World for you.* Lucan. l. 1. *Troja arserit igni? Dardanum toties sudarit sanguine litus? Shall Troy have been burnt, &c.* Virg. *Æn. 2. v. 581.*

¶ Future Tense in IM.

28

This is the proper Future of this Mood; as Verepæus also teaches, Epit. Gram. Delp. l. c. p. 588.

The Signs are SHOU'D, WOU'D, COU'D, MAY.

Examples.

¶ *I should choose rather (a) Optare, vi, pauper to be poor. I would not do esse potius. it without your order. Thou (b) Non facere, feci, in-wou'dst choose rather to be justu tuus. in health, than to be rich. Præferre, tuli, valere, Who wou'd say that the quàm dives esse. Horat. covetous man is rich? Epist. 2. 2. v. 126.*

Quis dicere, xi, avarus esse dives? (c)

We shou'd sooner believe.

Citius credere, didi. Juv. Sat. 15. v. 21.

You wou'd play more willingly than study. They will be angry, if they should know it.

Ludere, si, libentiùs, quàm studere, ui. (d) Irasci, si resciscere, vi. Terent. And. 3. 2. v. 15. & Heaut. 4. 2. 40. (e)

(a) Horat. Sat. 1. 1. v. 79. & Terent. Hec. 3. Sc. 4. v. 10. (b) Injustu tuo nunquam pugnaverim. Liv. 1. (c) Quis hunc vere dixerit divitem? Cic. Parad. 6. Sic Juven. Sat. 1. v. 30. Vix eum virum esse dixerim. Cic. 2. Tuscul. (d) Didicerim libentiùs, si quid attuleris, quam te reprehenderim. Cic. 2. Fin. (e) Sic idem, And. 1. 2. v. 26. & Ad. 2. 1. v. 17.

¶ If I should now hang myself, I should fool away my pains, And besides my pains, I shou'd spend a Halter in vain, And shou'd create pleasure to my Enemies.

Si nunc me ²² *suspendere, di, meus opera ludere, si, Et præter opera restis, is, m. frustra sumtifacere, feci, Et inimicus, i. m. meus voluptas creare, vi. Plaut. Casin. 2. 7.*

The Passive Form here is amatus sim, which is scarce used, save only in Deponents. As, Ubivis facilius passus sim, quàm in hac re me deludier. Ter. And.

This Tense is resolvable by velim or possim with the Infinitive Mood, or by the Present Potential. As, Optarim, i. e. Velim optare, or optem: Sometimes by the Present Indicative; as, Deos audisse crediderim. Florus. i. e. Credo. It respects either the Time Present, or Indefinitely any Time whatever.

It may sometimes be Englished with the Sign SHALL: As, Quin etiam corpus libenter obtulerim, si repræsentari morte n. ea libertas civitatis potest. Cic. Phil. 2. I shall willingly offer my body, if the liberty of the City may be presently established by my Death. Sometimes with the Sign CAN: as, Quis dubitavit, quin ægrotationes animi, ex eo quod magni æstimeretur ea res, ex qua animus ægrotat, oriantur. Cic. Tuscul. 4. Who can doubt, but, &c. Cui non certaverit ulla. Virg. G. 2.

** This Future also sometimes implies the Preterperfect Tense; as, Ac non id metuat, ne, ubi eam acceperim, sese relinquam, When I shall have received her. Terent. Eun. 1. 2.*

¶ Optative Mood.

This Mood is no more than the Subjunctive or Subj. Potential with opto understood, utinam being compound d of uti (for ut) and nam: as, Utinam valeat, i. e. Opto, ut valeat. I wish he may be in health.

¶ Present and Future Tense.

¶ I wish— *Utinam—*
I may become a Scholar: Thou may'st recover: *Evadere doctus: Tu convalescere:*

Optative Mood.

37

The King may live long :	<i>Rex vivere diu :</i>
We may conquer our E-	<i>Vincere hostis ; Hostis</i>
emies ; The Enemies	<i>vinci à ego :</i>
may be conquer'd by us :	
You may get praise ;	<i>Invenire laus, dis, f.</i>
Praise may be gotten by	<i>Laus inveniri à tu :</i>
you : Wars may cease.	<i>Bellum definere.</i>

¶ Preterimperfect Tense.

30

This Tense speaks of the present time, and therefore might more properly be called the Second Present Tense.

¶ I wish ———	<i>Utinam ———</i>
I were in health. Thou	<i>Valere.</i>
spokest from thy heart.	<i>Tu loqui ex animus, i, m.</i>
My Father were alive.	<i>Pater vivere.</i>
We were wise enough.	<i>Sapere satis.</i>
You used diligence ; Di-	<i>Tu adhibere diligentia ;</i>
ligence were used by you.	<i>Diligentia adhiberi à tu.</i>
All loved Peace ; Peace	<i>Omnes diligere pax, cis,</i>
were loved by all.	<i>f. Pax diligi ab omnes.</i>

¶ Preterperfect Definite.

31

¶ I Wish ———	<i>Utinam ———</i>
I satisfied the Master.	<i>Satisfacere præceptori.</i>
Thou spokest truth ; Truth	<i>Dicere verum ; Verum</i>
was spoken by thee. He	<i>dictus esse à tu.</i>
escaped.	<i>Ille effugere.</i>

¶ Preterperfect Indefinite.

32

¶ I wish ———	<i>Utinam ———</i>
I have satisfied the Ma-	<i>Satisfacere, feci, præ-</i>
ster. Thou hast spoken	<i>ceptori.</i>
truth ; Truth has been	<i>Dicere, xi, verum ; Ve-</i>
spoken by thee.	<i>rum dictus esse à tu.</i>
E	He

Exercises to the Accidence.

He has [*may have*] obtained leave; Leave may have been obtained by him. *Ille impetrare, vi, venia; Venia impetratus esse ab ille.*

¶ Preterpluperfect Tense.

¶ I wish ———	<i>Utinam ———</i>
I had obeyed. Thou hadst seen it. He had known. We had obtained leave; Leave had been obtained by us. You had made trial; Trial had been made by you. They had believed.	<i>Parere, ui. Videre, di. Scire, vi. Impetrare, vi, venia; Venia impetratus esse à ego. Facere, feci, periculum; Periculum factus esse à tu. Credere, didi.</i>

The Future in RO is not used after Utinam, as the Accidence teaches.

Infinitive Mood.

It is governed of a former Verb or Participle. Rule LXXVII.

I cease to write.	<i>Desinere scribere.</i>
Doest thou delay to speak to him?	<i>Cessare alloqui, [eum] ?</i>
I desire to become a Scholar.	<i>Ter. Cupere evadere doctus.</i>
We are forbidden to do injury.	<i>Prohiberi facere injuria.</i>
Thou oughtest to perform promises.	<i>Debere præstare promissum.</i>
Thou seemest to me to desire Wisdom.	<i>Videri ego expetere sapientia.</i>
He seems to become a Scholar.	<i>Videri evadere doctus.</i>
He seems to be about to come quickly.	<i>Videri venturus [esse] brevi.</i>

Sometimes of a Noun Adjective; as, Dignus amari.

Note,

Note, *The Sign TO is omitted, when the former Verb is May, Can, Might, Wou'd, Cou'd.*

I cannot write.	<i>Non posse scribere.</i>
Money may be taken away.	<i>Pecunia posse eripi.</i>
It cannot be.	<i>Non posse fieri.</i>
Virtue cannot die.	<i>Virtus non posse emori.</i>
All would know.	<i>Scire velle omnis.</i>
You may go home.	<i>Licet vobis ire domum.</i>
I cou'd not write.	<i>Non³ posse, potui, scribere.</i>
It cou'd not be done,	<i>Non posse fieri.</i>
Mutius cou'd burn his hand.	<i>Mutius posse urere manus.</i>
He wou'd not take it.	<i>³ Nolle, nolui, accipere.</i>
That could not be prevented.	<i>Id non posse caveri.</i>
We might not come.	<i>Non licere nobis venire.</i>

¶ *Also when the former Verb is Videor, being Englished as puto, the Infinitive following may be Englished as the Indicative. As, Videor mihi, I think. Videris tibi, thou thinkest, &c.*

¶ *I think that I [seem to myself to] get knowledge.* *Videri ego adipisci scientia.*

Thou think'st that thou art [seemest to thy self to be] become an Artist. *Videri tu factus [esse*] artifex. (See Numb. 6.)*

He thinks that he is [seems to himself to be] become a Scholar. *Videri sui evadere doctus. (Numb. 6.)*

He thinks that he has got ten favour. *Videri sui adeptus [esse*] gratia.*

You think that you have obtained the victory. *Videri tu consecutus [esse*] victoria.*

*They think that they shall
get Riches.*

Videri sui adepturus [*esse*]
se*] divitiarum, arum, f. pl.

* The Verb esse is often understood.

- 35 ¶ I HAVE, after MIGHT, COU'D, WOU'D, or OUGHT TO, (*which is liable to be mistaken for the Sign of the Preterperfect Tense to the Verb following*) belongs most commonly to the former Verb as part of its English. As, I cou'd have, I might have, Potui, Potuisssem, Potueram. I wou'd have, Volui, Volueram, Voluisssem. I ought to have, Debui, Debueram. It ought to have, Oportuit.

Phrases to be got by heart.

It could not have been done better.

Melius fieri haud potuit.
Ter. Ad. 3, 1.

I could never have bestowed my pains better.

Operam melius nunquam potui ponere. Pl. Most. 1. 3.

The Enemy might have been destroy'd.

Hostes deleri potuissent.
Caes. B. C. 7.

It cou'd not have been brought to pass otherwise.

Alio pacto haud poterat fieri. Ter. And. 4. 5.

I would have said.

Volui dicere. Plaut.

He wou'd not have taken Arms.

Sumere noluit arma. Ov. Met. 13. 40.

If I wou'd have employ'd my pains in that.

Si voluisssem operam sumere in eo. Ter. Hec. Prol.

Thou ought'st to have pardoned me.

Debuiſti mihi ignoscere. Cic. in Vatin.

She ought not to have been assisting to this wicked act.

Huic facinori illa adiutrix esse non debuit. C. pro Cael.

I ought to have spoken myself.

Debueram ipsa loqui. Ov. Met. 9. 600.

Then I ought to have been sent.

Tunc ego debueram mitti. Ov. Met. 12. 443.

Infinitive Mood.

41

It ought not to have been divided. *Dividi non oportuit. Cic. in Pison.*

Examples to be turn'd.

¶ Thou never cou'dst have come more seasonably, than thou comest now. *Nunquam⁴ posse, potui, magis opportunus venire, quam nunc advenire. Plaut.*

There cou'd have been no living at all without Arts. *Sine ars, tis, f. vita omnino nulla esse²⁶ posse. Cic. Off. 2.*

Cities cou'd not have been built without an Assembly of Men. *Urbs, bis, f. sine cœtus, tus, m. homo, inis, c. non²⁶ posse ædificari. C.*

There cou'd have been neither Navigation, nor Agriculture, without the Assistance of Men. *Neque navigatio, neque agricultura, sine opera homo esse²⁶ posse. C.*

It is evident, that Men cou'd not have lived conveniently without the Assistance of Men. *Perspicuus esse homo sine homo opera commodè vivere non⁴⁰ posse.*

I would have come, if I cou'd. *⁴ Velle, volui, venire, si²⁶ posse.*

What wou'd you have had me done for you? *Quid⁴ velle ego facere tu? Ter. Phor. 1. 5.*

They themselves were held with the same Difficulties, with which they would have shut up the Romans. *Qui difficultas Romanus claudere⁵ velle, idem ipse teneri. Cæs. B. Gal. 8.*

He had a Knife, where-with he would have slain himself. *Ferrum³ habere, qui sui occidere⁴ velle †.*

You ought not to have been a helper to your friend sinning. *Non⁴ debere adjutor esse amicus peccans.*

† Not occideret, as it is in the Accidence.

Exercises to the Accidence.

See Ovid Met. 2. 295, 812. 3. 375. 6. 360, 659. 7. 755. 9. 362, 603, 604, 606, 608. 10. 299, 626. 12. 144. 14. 474. Martial. 4. 32. & 7. 23. & 5. 68. & 12. 86. & Spect. 12. Terent. And. 1. 1. 113. & 4. 2. 8. Heau. 2. 2. 21. & 3. 4. 22. Phorm. 4. 3. 35, & 46. Hec. 5. 1. 23. Lucan. 7. 204. Virg. Æn. 4. 419, & 600.

The Infinitive Mood has an Accusative Case before it, instead of a Nominative.

When it has an Accusative Case before it, it is commonly Englished as the Indicative Mood, the Particle that being sometimes put in before it, but oftener understood. Rule XVII.

Present Tense.

I say [*that*] I hope. I *Dicere ego sperare.* *Cre-*
believe [*that*] thou see'st. *dere tu videre.* *Videre ne-*
We see [*that*] Wicked- *quitia regnare.* *Putare ego*
ness reigns. They think *scire.* *Putare tu delirare.*
[*that*] we know. They *Videre annus labi.*
think [*that*] you dote.
You see [*that*] Years slide
away.

I say [*that*] I love Truth. I believe [*that*] thou hast
an Estate. We know [*that*] anger breeds hatred; and
[*that*] wealth finds Friends. You see [*that*] benefits
get Friends; and [*that*] love procures love; and [*that*]
virtue begets Friendship; and [*that*] riches beget Pride.
All [*Men*] know [*that*] use makes artists; and [*that*]
virtue gives tranquillity; and [*that*] vices imitate vir-
tues.

(For the Latin Words, look at the beginning, pag. 2.)

I say [*that*] I praise thee; [*that*] thou art praised by
me.

I see [*that*] thou desirest knowledge; [*that*] know-
ledge is desired by thee.

Infinitive Mood.

43

We know [*that*] God governs the World; [*that*] the World is governed by God.

You see [*that*] we write [*are writing*] Letters; [*that*] Letters are written by us.

I have heard [*that*] you get riches; [*that*] riches are gotten by you.

You know [*that*] all men blame the ungrateful; [*that*] the ungrateful are blamed by all.

(For the Latin Words, see the Indicative Mood, Num. 1.)

¶ Preterimperfect Tense.

37

¶ Thou knew'st [*that*] I was writing Letters; [*that*] Letters were writing by me.

I had heard [*that*] thou soughtest for me; [*that*] I was sought for by thee.

He hoped [*that*] we gave our minds to learning.

We saw [*that*] the Fields flourish'd.

We are glad [*that*] thou didst follow virtue, and didst reverence thy Parents.

(For the Latin Words, see in the Indicative Mood, Numb. 2.)

Preterperfect Definite.

38

I say [*that*] I sought for thee; [*that*] thou wert sought for by me.

I think [*that*] thou didst well; [*that*] it was well done by thee.

We know [*that*] God created the World; [*that*] the World was created by God.

They say [*that*] Pompey got great praise.

They say [*that*] Crassus laugh'd but once in his life.

(See Indic. Mood, Numb. 3.)

The

The Passive Participle is most commonly used here instead of the Verbal in um, and must agree with the Accusative Case before it. And the Verb esse is often understood.

39

Preterperfect Indefinite.

I say [*that*] I have often sought for thee ; [*that*] thou hast been often sought for by me : ——— [*that*] thou hast spoken well : ——— [*that*] she has found her Parents.

You know [*that*] we have made trial ; [*that*] trial has been made by us.

They say [*that*] you have broken promise ; [*that*] promise has been broken by you.

We know [*that*] all men have sinned, and have deserved Punishment. (*Numb. 4.*)

* *Am, art, is, are, instead of Have been.*

¶ They know'st [*that*] I am reduced to want. He says [*that*] the work is finished. He believes [*that*] the city is taken ; ——— [*that*] we are conquer'd ; ——— [*that*] her Parents are found ; and [*that*] they are become good.

* *Am come, am gone, &c. instead of have. (No. 6.)*

¶ They think [*that*] thou art come quickly. ——— [*That*] he is gone. — [*That*] he entered into the City.

He says [*that*] the Sun is set. — [*That*] the Moon is risen. ——— [*That*] the time is past. ——— [*That*] the labour is lost.

40

¶ Preterpluperfect Tense.

¶ I told thee [*that*] I had sought for thee the day before ; [*that*] thou hadst been sought for by me the day before.

Thou

Thou knew'st [*that*] thou hadst promised the day before. Thou hadst heard [*that*] the Master had often forbidden that: [*That*] that had often been forbidden by the Master.

(See the Latin Words in the Indicative Mood, Number 5.)

* *Was come, was gone, &c.* instead of *had*. (No. 6.)

¶ Thou saidst [*that*] he was gone away before.—
[*That*] the time was past.—[*That*] the labour was lost.—
[*That*] the Sun was set.—[*That*] the Moon was risen.—
[*That*] the Summer was come then.

1 Future Tense.

41

The Future in *rus* is most commonly used instead of the Future in *rum*, and must agree with the Accusative Case. Rule III. And the Verb *esse* is often understood.

Deponents follow the active Form in this Tense; as,
Me potiturum *esse*, nos potituros *esse*.

The passive Form is only *amatum iri*; not *amandum esse*.

1. Importing Will or Purpose.

Examples with the Sign WILL.

I say [<i>that</i>] I will write Letters.	<i>Dicere ego scripturus [esse] litera.</i>
---	---

Thou sayst [<i>that</i>] thou wilt write Letters.	<i>Tu dicere tu scripturus [esse] litera.</i>
---	---

He says [<i>that</i>] he [<i>himself</i>] will write Letters.	<i>Dicere sui scripturus [esse] litera.</i>
---	---

We promise [<i>that</i>] we will do our endeavour.	<i>Ego promittere ego daturus [esse] opera.</i>
--	---

You

Exercises to the Accidence.

You promise [*that*] you will send. *Tu promittere tu missurus (esse).*

They promise [*that*] they will give diligence. *Ille promittere sui adhibiturus (esse) diligentia.*

Examples with the Sign SHALL.

I say [*that*] Letters shall be written by me; *Dicere litera scribi à ego;*

—That thou shalt know; *Tu sciturus (esse);*

—That he shall know; *Ille sciturus (esse);*

—That you and they shall know. *Tu & ille sciturus (esse).*

Thou say'st [*that*] Letters shall be written by thee. *Dicere litera scribi à tu.*

He says [*that*] Letters shall be written by him- *Dicere litera scribi à sui;*

self; That I shall know *Ego sciturus (esse) res*

the whole matter; That *omnis;*

thou shalt hear; That the *Tu auditurus (esse);*

King shall hear. *Rex auditurus (esse).*

We promise [*that*] endeavour shall be used by *Promittere opera dari à ego.*

us.

2. Signifying bare Event.

Examples with the Sign SHALL.

I believe [*that*] I shall *Credere ego visurus (esse).*

see. Thou believest [*that*] *Credere tu potiturus (esse) victoria.*

thou shalt get the victory. *Ille credere sui iturus (esse).*

He believes [*that*] he shall *Ego credere ego impetra-*

go. We believe [*that*] we *turus (esse) venia.*

shall obtain leave. You *Tu credere tu factur-*

believe [*that*] you shall get *(esse) res.*

[*make*] an Estate. They *Ille credere sui inventu-*

believe [*that*] they shall get *rus (esse) amicus.*

Friends.

Examples with the Sign WILL.

I believe [that] leave *Credere venia impetrari à*
will be obtained by us: *ego*:

That thou wilt get the *Tu potiturus (esse) vic-*
victory: That he will go: *toria*:

That you and they will *Ille iturus (esse):*
stay. *Tu & ille mansurus (esse).*

Thou believest [that] I *Tu credere ego visurus*
will [shall] see; That he *(esse);*
will hear. *Ille auditurus (esse).*

He hopes [that] I will *Sperare ego non iturus*
[shall] not go; That thou *(esse);*

wilt obtain; That we will *Tu impetraturus (esse);*
do our endeavour, That *Ego daturus (esse) opera,*
endeavour will be used by *Opera dari à ego.*
us.

We hope [that] they *Sperare ille inventurus*
will get Friends, That *(esse) amicus, Amicus inve-*
Friends will be gotten by *niri ab ille.*
them.

1. The second or third Person being reciprocal (i. e. meaning the same Person or Thing with the Case before the former Verb) is as the first, and therefore has the same Sign as the first. As, I will; Thou sayst thou wilt; He says he (himself) will. I shall; Thou believest thou shalt; He believes he shall. And contrariwise, the first Person being not reciprocal, may have the same Sign, as the second and third; as is observable in the Examples above.

2. Shall is always used when Compulsion or Permission is implied.

3. Will is always used, if the Will or Purpose of the Person it is joined with be implied.

¶ Future 2.

42

The Signs WOU'D and SHOU'D.

¶ I said [that] I would write Letters.

Thou saidst [that] thou wou'dst write Letters.

He

Excercises to the Accidence.

He said [that] he would write Letters.

We promised [that] we wou'd do our endeavour.

You promised [that] you would send.

They promised [that] they would give diligence.

¶ I said [that] Letters should be written by me ; That thou shoud'st know ; That he shou'd know ; That you and they shou'd know.

Thou saidst [that] Letters should be written by thee.

And so on, thro' the rest of the Examples at the 1 Future Tense, turning the former Verb into the Preterperfect Tense, and the Sign Will into Wou'd, and Shall into Shou'd. The Latin Words you have there.

- 43 ¶ The Future Perfect, (a) i. e. the Future in rum or rus with fuisse, is Englished as the Preterpluperfect Potential, with the Signs Wou'd have, or Shou'd have.

¶ I shew'd [that] I wou'd have satisfied him. Ostendere, di, ego is satisfactorius fuisse. Cic. Att.

He will think [that] I wou'd not [shou'd nor] have written. Existimare ego scripturus non fuisse. Ibid. 11. 29.

Dost thou think I wou'd [shou'd] have said these things ? Censere ego hoc dicturus fuisse ? Cic. 1. Fin.

Dost thou think [that] I wou'd [shou'd] have undertaken so great labours ? An censere ego tantus labor, rit, m. suscepturus fuisse ? Cic. de Sen.

We shou'd not have thought [that] thou wou'dst have done that, unless, &c. Non putare tu ille facturus fuisse, nisi, &c. Plin. Paneg.

I am assured [that] Caesar wou'd neither have done nor suffered that. Mihi exploratum est, Cæsar hic neque facturus, neque passurus fuisse. Cic.

(a) Vid. Voss. de Analog. l. 3. c. 16.

Infinitive Mood.

49

I say [that] he wou'd not have sold these things. Dicere ille hic non fuisse venditurus. C.

What do we think they wou'd have done? Quis arbitrari is facturus fuisse? Cic. de Am.

No body shall persuade me, that Paulus and Africanus wou'd have attempted so great things, unless, &c. Nemo mihi persuadere, Paulus & Africanus tantus fuisse (c) conaturus, nisi, &c. Cic. de Senect.

(c) So, no doubt, the Reading ought to be (not esse conatos, as it is printed in all Books.) And so Gaza seems to have read it.

¶ When the former Verb speaks of Men in general, it may very elegantly be vary'd by the Passive Voice. 44

Present Tense.

¶ They think thee to be wise.

Thou art thought to be wise.

Putare tu } sapere.
Tu putari }

Preterimperfect Tense.

¶ They thought him } to be
He was thought } wise.

Putare ille } sapere.
Ille putari }

Preterperfect Tense.

¶ They say that Romulus founded Rome.

Romulus is said to have founded Rome.

They say that Rome was founded by Romulus.

Rome is said to have been founded by Romulus.

Dicere Romulus condere, didi, Roma.

Romulus dici condere Roma.

Dicere Roma conditus esse à Romulus.

Roma dici conditus esse à Romulus.

F

Pre-

Preterpluperfect Tense.

¶ They said that Romulus had founded Rome, &c. *Dicere Romulus condere, didi, Roma.*

Future Tense.

¶ They believe that the King will come. *Credere Rex (esse) venturus.*
 The King is believed to be about to come. *Credi Rex (esse) venturus.*

The Gerund in Di.

It follows a former Substantive, or an Adjective, which governs a Genitive Case.

N. B. Gerunds, Supines, and Participles, govern such Cases, as the Verbs that they come of.

The desire of increasing Wealth. *Libido augere opes.*

The fear of losing Money. *Metus amittere pecunia.*

The way of living. *Via vivere.*

The desire of learning. *Cupiditas discere.*

Desirous of learning. *Cupidus discere.*

Wrath is a Desire of revenging. *Iracundia esse ulcisci libido. C. Tulc. 3.*

¶ Children cannot judge which way of living is the best. *Puer, ri, m. non posse judicare quis via vivere optimus esse. C. Off.*

The best way of living is to be chosen, and Custom will make it pleasant. *Optimus vivere via eligendus, isque jucundus consuetudo, inis, f. reddere. Ad Her. 3.*

Covetous men are tormented, not only with a desire of increasing those things which they have; but also with the fear of losing [them.] Avarus cruciari non solum libido, dñis, f. augere is, qui habere; sed etiam amittere metus, us, m. C. Par. 1.

The greatness of the advantage ought to drive us to undergo the labour of learning. Magnitudo, inis, f. utilitas, tis, f. debere ego ad suscipere discere labor, ris, m. impellere. C. Or. 1.

He who shall finish well and laudably the course of life [living] given by nature, shall go to Heaven. Ille qui rectè & honestè curriculum vivere à natura datus conficere, feci, ad cœlum ire.

Covetousness is very miserable in the desire of getting, and not happy in the enjoyment of having. Avaritia cupiditas, tis, f. querere miserrimus esse, nec habere fructus, us, m. felix. Val. Max. 9. 4.

The mind of man is drawn by the delight of seeing and hearing. Homo, inis, c. mens videre audireque delectatio, nis, f. duci. Cic.

Sometimes it may be Englished with the Sign to the Infinitive Mood. As,

A desire to revenge.

Libido ulcisci.

A desire to increase Riches.

Libido augere divitiarum, f. pl.

Desire to get.

Cupiditas querere.

A temptation to sin.

Illecebra peccare.

There's a time to act, and a time to rest.

Esse tempus agere, & tempus quiescere.

Cause to repent.

Causa poenitere.

Sometimes with in.

Moderation in playing is to be kept.

Modus ludere esse retinendus. Cic.

The Gerund in Do.

It follows a Preposition, Verb, or Noun Adjective, governing an Ablative Case.

Pleasure is found [taken] in learning.

To obtain by begging.

Anger is to be debarr'd in punishing.

The mind is nourished by learning.

A Wife governs by obeying.

We learn to do ill by doing nothing.

We increase grief by mentioning it.

Voluptas capi ex discere.

C.

Orare impetrare.

Ira esse prohibendus in punire. C. Off. 1.

Mens discere ali. C. Off. 1.

Uxor parere imperare. Publ.

Nihil agere male agere discere. Sen.

Augere dolor commemorare. Cic.

¶ *They say that Regulus was kill'd by [with] waking.*

Nothing is so hard but it may be found out by searching.

A drop makes a Stone hollow; not by violence, but by often falling.

He that advises [thee] to do that, which thou dost already, praises [thee] in advising.

Aio Regulus vigilare necatus esse. C. Off. 3.

Nil tam difficilis esse, quin quære investigari posse. Ter.

Gutta cavare lapis, dis, m. non vis, sed sæpe cadere. Ov.

Qui monere ut facere, qui jam facere, ille monere laudare. Ov.

¶ *Sometimes it follows a Word that governs a Dative Case. As,*

¶ *Seed useful for sowing.*

Semen, inis, n. utilis serere. Plin.

The Gerund in Dum.

53.

Paper not good for writing.

Charta inutilis scribēre.
Id. l. 13. c. 11.

Legs fit for swimming.

Crus, ris, n. aptus natāre. Ov.

He is not able to pay [for paying.]

Non esse [habilis, idoneus] solvère.

The Gerund in Dum.

It follows a Preposition governing the Accusative Case. 47

Ready to write.

Paratus ad scribēre.

Apt to learn.

Aptus ad discēre.

A reward for teaching.

Merces ob docēre.

Man is born to labour.

Homo natus esse ad laborare.

Virtue allures Men to loving.

Virtus allicēre homo ad diligēre.

Use all diligence to learn.

Adhibēre omnis diligentia ad discēre.

Children are too inclinable to lying.

Puer, ri, m. nimium propensus esse ad mentiri.

Things necessary to life [living.]

Res necessariæ ad vivēre.

¶ He makes haste to repent, who judges quickly.

Ad pœnitēre properare, citò qui judicare. Publ.

Do not come to punishing when thou art angry.

Ne accedēre ad punire iratus. C. Off. 1.

We are not only inclined to learn, but also to teach.

Non solum ad discēre propensus esse, verum etiam ad docēre.

A true Friend is more inclinable to do kindnesses, than to ask returns.

Verus amicus propensior esse ad bene mereri, quàm ad reposcere. Cic.

While we are going we shall have time enough to talk.

Inter ire habēre satis ¶ tempus, oris, n. ad fabulāre. ¶ Rule XCVII.

These things are easy to be determined.

Hoc esse facilis ad judicare. Cic.

The Gerund in Dum with the Verb est. is Englished by must, ought to, or I am, thou art, he is, &c. obliged or forced to.

Note, The Dative Case in Latin must be the Nominative in English. See Rule LXXVIII.

Example.

I	} must die.	Mori est	} <i>ego. tu. ille. nos. vos. omnes.</i>
Thou			
He			
We			
You			
All Men			
We know that all must die.		Scire mori esse omnes.	

This Dative Case is often understood.

We must beware.

Cavere est [nobis.]

We ought to stand to promises.

Stare est promissum, i. n.

We ought always to consult for Peace.

Pax, cis, f. semper consulere est. C. Off. 1.

We must take care that we do not give ourselves to laziness.

Cavere est, ne ego fiducia dedere. C.

We must pray.

Orare est [nobis.]

¶ We must resist Old Age, and we must fight against it, as against a Disease.

Resistere est [nobis] † se-nectus, tis, f. & pugnare est contra is, tanquam contra morbus, i, m. Cic. Sen.

I must stay here longer, but thou oughtest to go home now.

Manere esse ego hic diutius, at tu ire domum nunc² esse.

Why dost thou loiter? Thou ought'st to make haste.

Quid cessare? Properare² esse [tibi.]

The first Supine.

55

We foolish Men are catch'd with pleasure, whose temptations we ought to resist; and we ought to fight against the love of it, as against a Disease. [Nos] stultus homo capi voluptas, *tis, f. qui illecebra, æ, f. resistere* ² esse; & pugnare ² esse contra amor, *ris, m. is, tanquam contra morbus, i, m.*

Thou ought'st to have stood to thy promises. Stare [tibi] ² esse promissum, *i, n.*

Cato was obliged to die rather. Cato, *nis, m. mori potius* ² esse. C. Off. 1.

Next we must speak of Supines. Deinceps de Supinum, *i, n. dicere esse.*

(2.) The Preterimperfect Tense of Sum is used with the Gerund of the time present, to signify that a thing ought to be, which is not: So Ovid. Nunc erat auxiliis illa tuenda patris. Est tibi sitque precor natus, qui mollius annis in patrias artes erudiendus erat. Epist. 1. Cæsaris imperio restituendus eras. Id. de Pont. 4. 13. Frigoribus quare novus incipit annus, Qui melius per ver incipiendus erat? Id. Fast. 3.

N. B. Gerunds are usually turn'd into the Participles in Dus, if they have an Accusative Case after them: Likewise the Gerunds of fungor, fruor, and potior, if they have an Ablative Case after them. See Examples at Numb. 57.

The first Supine.

49

It is used after Verbs signifying moving to a place.

I will go to see.

Ire spectare.

I am come to beg leave.

⁶ Venire orare venia, æ, f.

He sent to ask help.

Mittere rogare auxilium, i, n.

The

The latter Supine.

It is Englished as the Infinitive Mood, either Active or Passive, and follows Nouns Adjective, such as easy, hard, good, bad.

Easy to { *understand.*
be understood.

Pleasant to { *hear.*
be heard.

A thing { *do.*
hard to { *be done.*

A thing worthy to be related.

These things are unseemly to behold.

¶ *It is hard to say, what is best to be done.*

A true friend is a thing hard to find [to be found.]

Let nothing filthy to be spoken or to be seen touch those Doors, within which there is a Child.

Facilis intelligere, ectum.

Jucundus audire, tum.

Res difficilis facere, ctum.

Res dignus referre, latum.

Hic esse deformis videre, sum. Ov.

Difficilis esse dicere, ctum, quid esse optimus facere.

Difficilis res esse invenire, tum, verus amicus.

Nil dicere scelus videre, hic limen, inis, n. tangere, intra qui puer esse. Juv.

It is used also after these Substantives, fas, nefas, opus. As, Ecce nefas visu. Ov.

Participle of the Present Tense.

I praising thee.

Thou desiring Wisdom.

God governing the World.

Ego laudare tu.

Tu expetere sapientia.

Deus gubernare mundus.

And so in the rest of the Examples in the Indicative Mood, Present Tense.

Participle

Participle of the Future in rus.

57

Participle of the Future in rus.

52

<i>I being about to praise thee.</i>	<i>Ego laudaturus tu.</i>
<i>Thou being about to write.</i>	<i>Tu scripturus.</i>
<i>He being about to do his endeavour</i>	<i>Ille daturus opera, æ, f.</i>
<i>We being about to give thanks.</i>	<i>Ego acturus gratia, æ, f.</i>
<i>What are you going to do?</i>	<i>Quid factururus esse? Ter.</i>
<i>He was going to say, O miserable me!</i>	<i>Me miserum! dicturus² esse. Ovid.</i>
<i>I was just going to give you it.</i>	<i>Daturus jam³ fuisse. Ter. Heaut. 4. 5.</i>

¶ This Participle with sum in the Present Tense, is usually Englished as the Future Tense of the Indicative Mood, and often used instead thereof. 53

<i>I shall give him nothing.</i>	<i>Nihil ego esse ille daturus. Plaut.</i>
<i>Will not you tell me?</i>	<i>Non dicturus esse? Ter.</i>
<i>My Father will stay for my Uncle.</i>	<i>Pater mansurus patrum esse. Ter. Phor.</i>

See above, Numb. 8.

¶ With fui it may be Englished as the Preterpluperfect Potential, and varied by that Tense very often. And sometimes with eram. 54

<i>Those things are done, which Cæsar wou'd not have done.</i>	<i>Qui Cæsar non factururus fuisse, is fieri. C.</i>
<i>He wou'd have perished, if he had been left.</i>	<i>Periturus fuisse, si reliquus. Quint.</i>

H.

He wou'd have wept for me being taken away. Me *fleturus* ademptus ille fuisse. Ov. Trist. 4. 10.

He wou'd not have read the Letters. Non *lecturus* fuisse literarum (a.)

He wou'd have done it. *Facturus* fuisse (b.)

Thou wou'dst have done me a greater Kindness, if thou hadst denied quickly. Plus *præstiturus* fuisse, si citò ¹⁷ negare (c.)

Thou wou'dst have been the greatest Glory of the Muses. Gloria *Pierides*, dum. f. pl. *summus futurus esse* (d.)

He wou'd have amended it, if he might. *Emendaturus*, ¹⁷ si licere, esse. Ov. Trist. 1. 7.

(a) Nec *lectura* fui, sed si tibi dura fuisssem, *Aucta* foret sæva forsitan ira deæ. Ovid. Epist. 20.

(b) Et *factura* fuit; *paucius* nisi *Jupiter* esset, Bis tribus ut *calo* mensibus illa foret. Id. Fast. 5.

(c) Tam tardè dedit, ut plus *præstiturus* fuerit, si citò negasset. Senec. de Benef. 3.

(d) Quod nisi te nomen tantum ad *majora* vocasset, Gloria *Pieridum* *summa* futurus eras. Ovid. de Pont. 4. 5.

With that Passage of Cicero's above, compare this in the Epistle before it, Quæ *Cæsar* nunquam fecisset, neque passus esset, ea, &c. ad Att. 14. 13. See also Ovid. Amor. 1. 2. El. 84, Distich. 5. 8. 9. 10. And Ovid. Epist. 15. Dist. 41.

55 Participle of the Preterperfect Tense.

1. Passives. With the Sign Being, or Having been.

Thou being sought for by me yesterday. Tu *quæsitus* à ego *heri*.

Thou having been often sought for by me in vain. Tu *sæpe* *quæsitus* à ego *frustra*.

The World being [having been] created out of nothing, lasts still. *Mundus* *creatus ex nihilo*, *durare* *adhuc*.

Participle of the Preterperf. Tense. 59

Men being brought to Poverty are slighted.	Homo <i>reductus</i> ad paupertas, <i>tis</i> , <i>f.</i> <i>contemni</i> .
The City being taken was burnt by the Enemy; The Enemy burnt the City being taken.	Urbs, <i>is</i> , <i>f.</i> <i>captus</i> ³ incensus esse ab hostis, <i>is</i> , <i>c.</i> Hostis urbs <i>captus</i> ³ incendere, <i>di</i> .

Without any Sign.

The conquer'd Army.	Acies, <i>i</i> , <i>f.</i> <i>victus</i> .
Plough'd Land.	Terra, <i>æ</i> , <i>f.</i> <i>aratus</i> .
Armed Enemies domineer in the taken City.	Hostis armatus <i>captus</i> dominari in urbs.
Time past.	Tempus, <i>oris</i> , <i>n.</i> <i>præteritus</i> .

2. Deponents.

Deponents are Englished with the Sign Having or Who have.

I having [who have] tried speak.	[Ego] <i>expertus loqui</i> . Senec.
Thou having got Riches, wilt find Friends.	Tu <i>nactus</i> divitiarum, <i>arum</i> , <i>f. pl.</i> <i>invenire</i> amicus.
He having said thus, held his Peace.	Sic [<i>ille</i>] <i>fatus tacere</i> .
I congratulate thee who hast got the victory.	Gratulari tibi <i>potitus</i> victoria. Rule LXVIII.
They having often attempted in vain, desisted from the Attempt.	Ille <i>sæpius conatus</i> frustra, <i>conatus</i> , <i>us</i> , <i>m.</i> ³ <i>desistere</i> , <i>siti</i> . Cæf.
O you who have suffer'd more grievous things.	O [<i>vos</i>] <i>passus</i> <i>gravior</i> ! Virg.
Believe those who have tried.	<i>Credere expertus</i> . Rule LIII.

I In such Deponents as have the Passive Signs instead of Have and Had (see above, Numb. 6, &c.) this Participle is also Englished like Passives. As Ortus,

Exercises to the Accidence.

tus, risen or being risen. So mortuus, profectus, reversus, ingressus, expectatus, &c.

¶ The Sun being risen Sol, is, m. ortus nubes,
was cover'd with Clouds. is, f. ³ obductus esse.
They being enter'd into Ille ingressus [in] urbs.
the City.

They being returned home. Ille reversus domum.
We being awaked slight Experrectus vanus somni-
vain Dreams. um contemnere.

¶ The Participle in Deponents may be often Englished as the Participle of the Present Tense.

¶ Give Pardon to me confessing. Dare venia [mibi] passus. Ov.
Their Fathers going from Pater [eorum] profectus
home, took care of that. domo, ³ curare, vi, id.
He stood leaning on his Nixus hasta stare, steti.
Spear. Rule LXVIII.

Participle in Dus.

The English of the Infinitive Mood Passive, coming after a Noun Substantive or Verb Substantive, must be Latin'd by the Participle in Dus.

Injury to be avoided.	Injuria fugiendus.
Injury is to be avoided.	Injuria esse fugiendus.
God to be worshipped.	Deus colendus.
God is to be worshipped.	Deus esse colendus.
Our good Name is not to be neglected.	Non negligendus esse fama.
An Office to be discharg'd.	Munus, eris, n. fungendus. C.
Pleasure to be enjoyed.	Voluptas, atis, f. fruendus. C.
She is not to be obtain'd.	Ille non esse potiundus.
	Ovid.

A thing to be boasted of.
Wine is to be denied to
Children.

There is a kind of Re-
verence to be used towards
Men.

¶ Friends are to be ad-
monished and chid : And
that is to be taken kindly,
which is done out of good-
will.

His safety is to be de-
spair'd of, who cannot hear
truth.

Tho' strength should be
wanting, yet a good will
is to be commended.

Whatsoever thou suffer-
est deservedly, is to be born
meekly.

Virtue is to be preferr'd
to Gold, and good Health
to Pleasure.

Friendship is to be pre-
ferr'd before [to] all world-
ly things.

Life was given to be used,
[i. e. was lent.]

Neighbours borrow Vessels
[Lat. ask to be used]

I borrow'd this.

Life was lent us [Lat.
we received Life to be
used.]

That which we have bor-
row'd, is to be return'd.

Res, i, f. gloriandus, Cic.
Vinum, i, n. negandus
esse puer, ri, m.

Adhibendus esse reve-
rentia quidam adversus ho-
mo, inis, c. C. Off. 1.

Amicus, i, m. esse monen-
dus & objurgandus : Et id
accipiendus esse amicè, qui
benevolè fieri. C. Am.

Hic salus, utis, f. despe-
randus esse, qui verum au-
dire nequire. Ibid.

Ut deesse vires, ium, f.
pl. tamen esse laudandus
voluntas, atis, f. Ovid.

Leniter, ex meritum
quicquid ¹³ pat, ferendus
esse. Ov.

Virtus, utis, f. anteponen-
dus esse aurum, & bonus va-
letudo, inis, f. voluptas, tis, f.

Amicitia anteponendus es-
se omnis res humanus. C.
Am.

Vita ³ datus esse utendus.
Peto.

Vicinus rogare vas, sis, n.
utendus. Cato.

Hic accipere utendus.

Vita accipere utendus.

Is, qui accipere utendus,
reddendus esse.

57 ¶ When it is put for a Gerund, it has the English of the Gerund for which it is put. As,

Cupidus	{ augendi opes.	}	Desirous of increasing Wealth.
	{ augendarum opum.		
Faciendo injuriam.	}		By doing Injury.
Facienda injuria.			
Ad discendum artes.	}		To learn Arts.
Ad discendas artes.			
Mihi scribendum est	}		I must write Letters.
litteras.			
Mihi scribendæ sunt			
litteræ.			

Examples to be made according to those above.

¶ The Participle in Dus, for the Gerund in Di.

¶ The Fear of losing Money. Metus { amittere pecunia.
amittendus pecunia.

The covetous Man is tormented with the fear of losing his Money. Avarus cruciari metus, us, m. amittendus pecunia.

The way of requiting a Kindness. Ratio { remunerari beneficium.
remunerandus beneficium.

The hope of getting the Town. Spes { potiri oppidum. †
potiundus oppidum.

Moderation in enjoying Pleasure. Modus { frui voluptas. †
fruendus voluptas.

For the sake of exercising his Memory. Gratiâ { exercere memoria.
exercendus memoria.

The Participle in Dus, for Gerunds. 63

¶ The Participle in Dus, for the Gerund in Do.

Men use care in getting Horses, and are negligent in choosing Friends.

But the greatest diligence is to be used in getting Friends.

In managing Affairs.

In managing most Affairs, slowness and procrastination is hurtful.

In contemning Pleasure.

Honesty consists in contemning Pleasure.

By enjoying Pleasure.

By enjoying Pleasures the Grief for wanting [them] increases.

Than requiting a good turn.

There is no Duty more necessary than requiting a good turn.

In discharging Offices.

¶ The Participle in Dus, for the Gerund in Dum.

¶ To love Men.

We are inclined by nature to love Men.

To contemn Pleasures.

Human Nature is weak to contemn Pleasure.

In equus, i. m. parandus cura adhibere homo, in amicus diligendus negligens esse.

Maximus autem diligentia adhibendus esse in amicus comparandus. C.

{ In gerere res.

{ In gerendus res.

In plerique res gerendus, tarditas & procrastinatio noxius esse. Rule XIII.

{ In contemnere voluptas.

{ In contemnendus voluptas.

Honestas in voluptas contemnendus consistit. Cic.

{ Fui voluptas. R. LXVIII.

{ Fruendus voluptas.

Fruendus voluptas crescere ⁴⁵ carere dolor. Plin. Epist. 8. 5.

{ Referre gratia.

{ Referendus gratia.

Nullus officium referendus gratia magis necessarius esse. C. Off. 1.

{ In furgi munus. R. LXVIII.

{ In fungendus munus.

{ Ad amare homo.

{ Ad amandus homo.

Natura propensus esse ad diligendus homo. C.

{ Ad contemnere voluptas.

{ Ad contemnendus voluptas.

Humanus natura imbecillus esse ad contemnendus voluptas.

To help Men.

Man was made [born]
to help and preserve Men.

{ Ad juvare homo.

{ Ad juvandus homo.

Homo natus esse ad ju-
vandus & conservandus ho-
mo. Cic. Fin. 3.

To employ Pleasures.

{ Ad perfrui voluptas. Rule
LXVIII.

{ Ad perfruendus voluptas. C.

{ An fungi munus suus. Rule
LXVIII.

To discharge his Office.

{ Ad fungendus munus suus.

A disturb'd Eye is not
well disposed to discharge
its Office.

Conturbatus oculus non
esse probe affectus ad suus
munus fungendus. Cic.

To consider things.

{ Ad considerare res.

{ Ad considerandus res.

¶ For the same Gerund put absolutely with est.

¶ We must beware of
Pride.

{ Cavere esse superbia.

{ Cavendus esse superbia.

We must do our endea-
vour.

{ Dare esse opera.

{ Dandus esse opera.

We must apply our selves
to Virtue, if we wou'd ei-
ther live happily, or die hap-
pily.

Dandus esse opera vir-
tus, si velle vel beatè vivē-
re, vel beatè mori.

We ought to keep a pro-
mise.

{ Servere esse fides.

{ Servandus esse fides, i. f.

We ought to keep a Pro-
mise made even to an Ene-
my.

Servandus esse fides eti-
am hostis datus.

Thou oughtest to restrain
thy Tongue most carefully
then, when thy Mind is
moved with Passion.

Lingua tu esse continen-
dus diligentissimè tum, cum
animus iracundia moveri,
C. ad Q. Fr.

In all things diligent
preparation ought to be

In omnis res adhibendus
esse præparatio diligens,
made,

made, before thou goest about priusquam aggredi. Cic.
[them.] Off. 1.

¶ Sometimes it is put for the Infinitive Mood Active, 58
and may be varied thereby.

¶ He took care to do Curare id { facere.
that. } faciendus.
Take care to deliver the { Curare litera reddere.
Letters. } Curare litera reddendus. Cic.

A Recapitulatory Exemplification of the several Moods
and Tenses, in the same Verb carried thro' the whole.

An Example of a Verb formed both Actively and Pas-
sively, thro' all Moods and Tenses.

We buy Books. Nos emimus libros.
Books are bought by us. Libri emuntur à nobis.

Indicative Mood.

Pres. We buy [are buying] Books ; Books are bought
by us.

Do we buy Books ? Are Books bought by us ?

Do we not buy Books ? Are not Books bought by us ?

(Numb. 1.)

Imp. We bought [were buying] Books ; Books were
bought by us.

Did we buy Books ? Were Books bought by us ?

Did we not buy Books ? Were not Books bought by
us ? (Numb. 2.)

Perf. Def. We bought Books ; Books were bought by
us.

Did we buy Books ? Were Books bought by us ?

Did we not buy Books ? Were not Books bought by
us ? (Numb. 3.)

Exercises to the Accidence.

P. Indef. We have bought Books ; Books have been bought by us.

Have we bought Books ? Have Books been bought by us ?

Have we not bought Books ? Have not Books been bought by us ? (*Numb. 4.*)

Plup. We had bought Books ; Books had been bought by us.

Had we bought Books ? Had Books been bought by us ?

Had we not bought Books ? Had not Books been bought by us ? (*Numb. 5.*)

Fut. We will buy Books ; Books shall be bought by us.

Will we buy Books ? Will Books be bought by us ?

Will not we buy Books ? Will not Books be bought by us ? (*Numb. 7.*)

¶ *Or,* We shall buy Books ; Books will be, &c.

Shall we buy Books ? Will Books be bought by us ?
Shall not we buy Books ? Will not Books be, &c.

¶ *Fut. in Rus.* We shall buy Books. Shall we buy Books ? Shall we not buy Books ? (*Numb. 8.*)

Imperative Mood.

Pref. Let us buy Books ; Let Books be bought by us. (*Numb. 9.*)

¶ Let us not buy Books ; Let not Books be bought by us. (*Numb. 10 and 11.*)

¶ *Perf.* Let us have bought Books ; Let Books have been bought by us. (*Numb. 12.*)

Subjunctive Mood.

Pref. If we buy Books ; If Books be bought by us. (*Numb. 13.*)

Imp. If we bought Books ; if Books were bought by us. (*Numb. 14.*)

P. Def.

P. Def. If we bought Books ; If Books were bought by us. (*Numb.* 15.)

Indef. If we have bought Books ; If Books have been bought by us. (*Numb.* 16.)

Plup. If we had bought Books ; If Books had been bought by us. (*Numb.* 17.)

Fut. 1. If we shall buy Books ; If Books shall be bought by us. (*Numb.* 18.)

¶ *F. Perf.* If we [*shall*] have bought Books ; If Books shall have been bought by us. (*Numb.* 19.)

¶ *Fut.* 2. If we should buy Books ; If Books should be bought by us. (*Numb.* 20.)

¶ *Fut. in Rus.* I do not doubt but we shall buy Books ; I did not doubt, but we should, &c. (*No.* 21.)

Potential Mood.

Pref. We should [*now*] buy Books ; Books would be bought by us.

Should we buy Books ? Would Books be bought by us ?

Why should we buy Books ? Why should Books be bought by us ? (*Numb.* 22.)

Imp. We might buy Books ; Books might be bought by us.

Might we buy Books ? Might Books be bought by us ?

Whence should we buy Books ? Whence should Books be bought by us ? (*Numb.* 23.)

¶ *Perf. Def.* Perhaps we might buy Books. (*No.* 24.)

¶ *P. Indef.* Left we should have bought Books ; Left Books should have been bought by us. (*Num.* 25.)

Plup. We would have bought Books ; Books would have been bought by us.

Would we have bought Books ? Would Books have been bought by us ?

Would we not, &c. (*Numb.* 26.)

Fut.

Exercises to the Accidence.

Fut. in Ro. We shall buy Books ; Books will be bought by us. (*Numb. 27.*)

¶ *Fut. in Im.* We should buy Books rather ; We should not buy such Books. (*Numb. 28.*)

¶ Optative Mood.

Pres. and Fut. I wish we may buy Books ; Books may be bought by us. (*Numb. 29.*)

Imp. I wish we bought Books ; Books were bought by us. (*Numb. 30, &c.*)

Infinitive Mood.

1. *After a Verb.* (*Numb. 34.*)

We desire to buy Books.

We delay to buy Books.

We are commanded to buy Books.

We know [*how*] to buy Books.

We ought to buy Books ; Books ought to be bought by us.

We seem to them to buy Books.

We seem to have bought Books.

We seem to be about to buy Books.

Without the Sign TO.

We can buy Books ; Books may be bought by us.

We may buy Books.

We could not buy books ; Books could not be bought by us.

We wou'd not buy Books.

We might not buy Books.

¶ *Number 35.*

¶ We cou'd have bought Books ; Books might have been bought by us.

We

We wou'd have bought Books.

We ought to have bought Books ; Books ought to have been bought by us.

After an Accusative Case.

Pres. You see [*that*] we buy Books ; That Books are bought by us. (*Numb.* 36.)

¶ *Imp.* You saw [*that*] we bought Books ; That Books were bought by us. (*Numb.* 37.)

P. Def. He knows [*that*] we bought Books ; That Books were bought by us. (*Numb.* 38.)

P. Indef. They know [*that*] we have bought Books ; That Books have been bought by us. (*Numb.* 39.)

¶ *Plup.* They knew [*that*] we had bought Books ; That Books had been bought by us. (*Numb.* 40.)

1 *Fut.* We promise [*that*] we will buy Books ; That Books shall be bought by us. (*Numb.* 41. 1.)

We believe [*that*] we shall buy Books ; That Books will be bought by us. (*Numb.* 41. 2.)

¶ 2 *Fut.* We promised that we would buy Books ; That Books should be bought by us. (*Numb.* 42.)

¶ *Fut. Perf.* You thought [*that*] we would not have bought Books. (*Numb.* 43.)

Number 44.

¶ They say [*that*] we buy Books ; We are said to buy Books.

¶ They say [*that*] Books are bought by us ; Books are said to be bought by us, &c.

Ger. The desire of buying Books. (*Numb.* 45.)

In buying Books. (*Numb.* 46.)

To buy Books. (*Numb.* 47.)

We must buy Books. (*Numb.* 48.)

Sup. We go to buy Books. (*Numb.* 49.)

Part. Pres. We buying Books. (*Numb.* 51.)

Part. in Rus. We being about to buy Books. (*No.* 52.)

We

Exercises to the Accidence.

We are going to buy Books.

We were going to buy Books.

¶ We shall buy Books. (*Numb. 53.*)

¶ We would have bought Books. (*Numb. 54.*)

Part. Pret. Bought Books. (*Numb. 55.*)

Part. in Dus. Books to be bought. (*Numb. 56.*)

¶ *Number 57.*

¶ We being desirous of buying Books.

¶ By buying Books.

¶ We being gone to buy Books.

¶ We must buy Books.

¶ *Number 58.*

¶ We will take care to buy Books.

By this Example a Verb may be also formed in either Voice by itself. As,

1. *In the Active Voice.*

We buy Books.

Emimus Libros.

Indicative Mood.

Pres. We buy [*are buying*] Books. (*Numb. 1.*)

Do we buy Books? Do we not buy Books?

Imp. We bought [*were buying*] Books. (*Numb. 2.*)

Did we buy Books? Did we not buy Books?

Perf. Def. We bought Books. (*Numb. 3.*)

Did we buy Books? Did we not buy Books?

P. Indef. We have bought Books. (*Numb. 4.*)

Have we bought Books? Have we not, &c.

And so on.

2. In the Passive Voice.

Books are bought by us. *Libri emuntur à nobis.*

Indicative Mood.

Pres. Books are bought by us.

Are Books bought by us? Are not Books bought by us?

Imp. Books were bought by us.

Were Books bought by us? Were not Books, &c.

Perf. Def. Books were bought by us. Were Books bought by us? Were not, &c.

P. Indef. Books have been bought by us. Have Books been bought by us? Have not, &c.

And so on.

Example of a Verb Deponent of Active Signification, with an Accusative Case.

They get Riches.

Consequuntur } divitias.
Adipiscuntur }

Consequor, ĕris *vel* ĕre, consecutus sum, consequi, endi, do, dum, consecutum, consequens, — cuturus, — cutus, — quendus. *To get or obtain.*

Adipiscor, ĕris *vel* ĕre, adeptus sum, adipisci, endi, do, dum, adeptum, adipiscens, adeptus, — turus, adipiscendus. *To get.*

Indicative Mood.

Pres. They get Riches. Do they get Riches? Do they not get Riches?

And so on, as in the Active Voice.

Infinitive Mood.

1. *After a Verb.*

They desire to get Riches.
 They begin to get Riches.
 They cease to get Riches.
 They seem to get Riches.

Without TO.

They cannot get Riches.
 They wou'd get Riches.
 They may get Riches.
 They cou'd not get Riches.
 ¶ They think [*that*] they get Riches.
 They thought [*that*] they did get——
 They think [*that*] they have gotten——
 They thought [*that*] they had——
 They think [*that*] they shall get——

¶ *Number 35.*

¶ They might have gotten Riches:
 ¶ They cou'd not have gotten——

2. *After an Accusative Case.*

Pres. I believe [*that*] they get Riches. (*Numb. 36.*)
 ¶ *Imp.* I thought then [*that*] they got— (*N. 37.*)
P. Def. I suppose [*that*] they got— (*Numb. 38.*)
P. Indef. I suppose [*that*] they have gotten——
 ¶ *Plup.* I know [*that*] they had gotten— (*No. 40.*)
1 Fut. They say [*that*] they will get Riches.
 He says [*that*] they shall get—
 They hope [*that*] they shall——
 He thinks [*that*] they will— (*Numb. 41.*)

¶ 2 *Fut.*

¶ 2 Fut. They said [*that*] they would get Riches.
He said they should get Riches.

They hoped [*that*] they should get Riches.
He thought [*that*] they would get Riches. (Numb. 42.)

¶ Fut. Perf. He thought [*that*] they wou'd have
gotten Riches. (Numb. 43.)

¶ Numb. 44.

¶ They think [*that*] we get Riches.
We are thought to get Riches, &c.

Ger. The desire of getting Riches. (Numb. 45.)
In getting Riches. To get Riches. (Numb. 46, 47.)
They must get Riches. (Numb. 48.)

Sup. They come to get Riches. (Numb. 49.)
Part. Pres. They getting Riches. (Numb. 51.)
P. in Rus. They being about to get Riches.

They are about to get Riches. (Numb. 52.)
¶ They will get Riches. (Numb. 53.)
¶ They would have gotten Riches. (Numb. 54.)
They having got Riches, (Numb. 55.)
P. in Dus. Riches to be gotten. (Numb. 56.)

¶ They are desirous of getting Riches.
They delight in [*are delighted with*] getting Riches.
They run to get Riches. (Numb. 57.)
¶ They take Care to get Riches. (Numb. 58.)

An Example of a Verb Deponent of Neuter Signification.

Mentior, iris *vel* ire, itus sum, iri, iendi, do, dum,
itum, iens, iturus, itus. To lye.

He lyes.

Ille mentitur.

Indicative Mood.

Pres. He lyes. Does he lye? Does he not lye?

Imp. He lyed. Did he lye? Did he not lye?

And so on, as in the Active Voice,

H

Infini.

Infinitive Mood. 1. *After a Verb.* (Num. 34.)

He ceases not to lye.
 He is forbidden to lye.
 He ought not to lye.
 He seems to lye.
 He seems to have lyed.

Without T O.

He wou'd not lye.
 ¶ He does not think that he lyes.

¶ *Number 35.*

¶ He ought not to have lyed.

2. *After an Accusative Case.*

Pres. They say [*that*] he lyes.
 ¶ *Imp.* They said [*that*] he lyed.
P. Def. They say [*that*] he lyed.
P. Indef. I believe [*that*] he has lyed.
 ¶ *Plup.* I knew [*that*] he had lyed.
 1 *Fut.* He promises [*that*] he will not lye.
 We fear [*that*] he will lye.
 ¶ 2 *Fut.* He promised [*that*] he would not lye.
 We fear'd [*that*] he would lye.
 ¶ *Fut. Perf.* I thought [*that*] he would not have lyed.

¶ *Number 44.*

¶ They believe that he lyes.
 He is believed to lye, &c.
Ger. The Custom of lying.
 He delights in [*is delighted with*] lying.
 He is inclinable to lying.
 He must lye. (Numb. 48.)
Part. Pres. He lying.

Verb Neuter.

75

P. in Rus. He being about to lye.

He was about to lye. (*Numb. 52.*)

¶ He will lye. (*Numb. 53.*)

¶ He would have lyed. (*Numb. 54.*)

P. Pret. He having [*who has*] lyed.

An Example of a Verb Neuter, following the Rule at Number 6.

He comes, *Venit.*

Indicative Mood.

Pres. He comes [*is coming.*] Does he come [*is he coming?*] Does he not come [*is he not coming?*] (*Numb. 1.*)

Imp. He came [*was coming.*] Did he come [*was he coming?*] Did he not come? (*Numb. 2.*)

Perf. Def. He came. Did he come? Did he not come? (*Numb. 3.*)

P. Indef. He is come. Is he come? Is he not come? (*Numb. 6.*)

Plup. He was come. Was he come? Was he not come? (*Numb. 6.*)

Fut. He will come. Will he come? Will he not come? (*Numb. 7.*)

¶ Or, He shall come. Shall he come? Shall he not come?

¶ *Fut. in Rus.* He will come. Will he come? Will he not come? (*Numb. 8.*)

Imperative Mood.

Let him come. (*Numb. 9.*)

¶ Let him not come. (*Numb. 10.*)

¶ *Perf.* Let him be come. (*Numb. 12.*)

Subjunctive Mood.

Pres. Seeing he comes. (*Numb. 13.*)

H 2

Imp.

- Imp.* Seeing he did come. (*Numb.* 14.)
P. Def. Seeing he did come. (*Numb.* 15.)
P. Indef. Seeing he is come. (*Numb.* 16.)
Plup. Seeing he was come. (*Numb.* 17.)
 1 *Fut.* Unless he [*shall*] come. (*Numb.* 18.)
 ¶ *Fut. Perf.* When he shall be come [*is come.*] (*N.* 19.)
 ¶ 2 *Fut.* Unless he shou'd come. (*Numb.* 20.)
 ¶ *Fut. Perf.* If he shou'd be come. (*)
 ¶ *Fut. in Rus.* I don't know whether or no he will come. (*Numb.* 21.)
 ¶ I did not know, whether he would come or no.

Potential Mood.

- Pres.* He may come. I beg, that he would come.
 If any one should come.
 I am afraid, lest he should not come.
 Wou'd he come?
 Why should he come? (*Numb.* 22.)
Imp. He might come.
 I begged, that he wou'd come.
 Wou'd he not come? (*Numb.* 23.)
 ¶ *P. Def.* Perhaps he might come. (*Numb.* 24.)
 ¶ *P. Indef.* Perhaps he may be come.
 I fear lest he shou'd be come. (*Numb.* 25.)
 ¶ *Plup.* I fear'd lest he should be come. (*Numb.* 26.)
Fut. in RO. He will come. (*Numb.* 27.)
 ¶ *Fut. in IM.* Who wou'd come? (*Numb.* 28.)

Optative Mood.

- Pres. & Fut.* I wish he may come. (*Numb.* 29. &c.)

Infinitive Mood.

1. *After a Verb.* (*Numb.* 34.)

He delays to come.
 He is forbidden to come.

He ought to come.
He seems about to come.

Without the Sign TO.

He will not come.
He cannot come.
He may come.
He cou'd not come.
He wou'd not come.
He might not come.

¶ *Number 35:*

He cou'd not have come
He wou'd have come.
He might have come.
He ought to have come.

2. After an Accusative Case.

Pres. I see [*that*] he comes [*is coming.*] (*Numb. 36.*)

¶ I saw [*that*] he was coming. (*Numb. 37.*)

P. Def. You know [*that*] he came then. (*Numb. 38.*)

P. Indef. You know [*that*] he is come. (*Numb. 39.*)

26.) ¶ *Plup.* You knew [*that*] he was come. (*Numb. 40.*)

1 Fut. He promises [*that*] he will come.

I promise [*that*] he shall come. (*Numb. 41. 1.*)

He thinks [*that*] he shall come.

I hope [*that*] he will come. (*Numb. 41. 2.*)

¶ *2 Fut.* He promised [*that*] he would come.

&c.) I promised [*that*] he shou'd come.

He thought [*that*] he shou'd come, I hoped [*that*] he wou'd come. (*Numb. 42.*)

¶ *Fut. Perf.* I thought [*that*] he wou'd have come. (*Numb. 43.*)

¶ *Number 44.*

¶ They say [*that*] he comes [*is coming.*] He is said to be coming, &c.

Exercises to the Accidence.

Ger. He is desirous of coming. (*Numb.* 45.)

He is weary with coming. (*Numb.* 46.)

He is ready to come. (*Numb.* 47.)

He must come. (*Numb.* 48.)

Part. Pres. He coming. (*Numb.* 51.)

P. in Rus. He being about to come.

He is about to come.

He was about to come. (*Numb.* 52.)

¶ He will come. (*Numb.* 53.)

¶ He wou'd have come. (*Numb.* 54.)

An Example of a Verb Deponent, following the Rule at Number 6.

Revertor, revertēris *vel* ěre, reverti (*and sometimes*
reversus sum) reverti, endi, do, dum, reversum, rever-
tens, reversurus, reversus, *To return.*

He returns home.

Revertitur domum.

Indicative Mood.

Pres. He returns home. Does he return home?

Imp. He did return home. Did he return home?

P. Def. He return'd home then. Did he return home?

P. Indef. He has [*is*] return'd home already. Is he?

&c. (*Numb.* 6.)

And so on, as the Verb Neuter.

Infinitive Mood.

1. After a Verb. (*Number* 34.)

He delays to return home,

He desires to return home.

He is forbidden to return home.

He ought to return home.

He

He seems to return [*be returning*] home.

He seem'd to be about to return home.

Without TO.

He cannot return home.

He may return home.

He cou'd not return home.

He might not return home.

He wou'd not return home.

¶ He thinks [*that*] he shall return home soon.

¶ Number 35.

¶ He might have return'd home.

He wou'd have return'd home.

He ought to have return'd home.

2. *After an Accusative Case.*

Pres. I see that he returns [*is returning*] home.

And so on, as the Verb come.

Part. Pret. He being return'd home. (*Numb. 55.*)

Am, art, is, are, Signs of the Present Tense Passive, No. 1. 13. and 36.

Of the Present Tense Active, Numb. 1. 13*. 36.*

Of the Preterperfect Passive, Numb. 4. 16*. 39*. ¶*

Of the Preterperfect Active or Deponent, Numb. 6. 16. 19*. 39*.*

Was, wert, were, Signs of the Preterimperfect Passive, Numb. 2. 14.

30. 37.

Of the Preterimperfect Active, Numb. 2. 14. 37.*

Of the Preterperfect Passive, Numb. 3. 15. 38.

Of the Preterpluperf. Active or Deponent, Numb. 6. 17. 40.*

Shall, Numb. 7. 8. 18. 21. 27. 41. Shall have, N. 13.

Will, N. 7. 8. 21. 27. 41.

Shou'd, N. 22. 23. 21. 28. 42. Shou'd have, N. 25. 26. 43.

Wou'd, N. 22. 23. 21. 28. 34. 42. Wou'd have, N. 26. 35. 43. 54.

Cou'd, N. 23. 38. 34. Cou'd have, N. 26. 35.

May, N. 22. 28. 34. May have, N. 25.

Can, N. 22. 28. 34.

Might, N. 23. 24. 34. Might have, N. 26. 35.

Ought to, N. 34. 48. 57. Ought to have, N. 26. 35. 47.

PART

 PART II.

Examples to the Rules of Construction.

The First Concord.

I. *A Verb agrees with its Nominative Case in Number and Person.*

Verbum personale, &c. *Lat. Synt.* p. 72, n.
p. 136, o.

II. (LX.) *Verbs Transitive have after them an Accusative of the Sufferer, whether they be Active or Deponent.*

Verba Transitiva, &c. *Lat. Synt.* p. 90, n.
p. 152, o.

The Second Concord.

III. *An Adjective (whether it be a Noun, Pronoun, or Participle) agrees with its Substantive in Case, Gender, and Number, even tho' a Verb comes between them.*

Adjectivum cum Substantivo, &c. p. 74, n.
p. 138, o.

These three Rules are exemplified in the first Part.

More Examples of the same.

I.

I love truth; I wou'd have the truth told [to] me; I hate a liar. Ego verum amare; verum velle ego dici; mendax, acis, odisse. *Plaut.*

Thou

Verbs Transitive.

81

<i>Thou hast done thy Duty.</i>	<i>Tu facere, feci, officium tuus.</i>	2
<i>The covetous Man always wants.</i>	<i>Semper avarus egere.</i>	3
<i>No body is born without faults.</i>	<i>Nemo nasci sine vitium.</i>	4
<i>Passion soon dies with a good Man.</i>	<i>Bonus apud vir, i. m. citò mori iracundia. Publ.</i>	5
<i>We old Men dote sometimes.</i>	<i>Delirare interdum [nos] senex, is, c. Plaut.</i>	6

II.

<i>Beware of * Intemperance.</i>	<i>Cavere intemperantia.</i>	7
<i>Complaisance begets friends, plain truth hatred.</i>	<i>Obsequium amicus, veritas odium parere. Ter.</i>	8
<i>A life well spent makes old age pleasant.</i>	<i>Vita bene actus jucundus efficere senectus, ris, f.</i>	9
<i>Benefits get friends, and one good turn begets another.</i>	<i>Beneficium parare amicus, & gratia gratia parere.</i>	10
<i>Age will waste beauty.</i>	<i>Forma populari ætas. O.</i>	11
<i>Love overcomes all difficulties.</i>	<i>Vincere amor omnis difficultas, ris, f.</i>	12
<i>Time consumes Iron and Stone.</i>	<i>Consumere ferrum lapisque vetustas. Ovi.</i>	13
<i>Care follows increasing Money.</i>	<i>Crescens sequi cura pecunia. Hor.</i>	14
<i>One night waits all Men.</i>	<i>Nox manere unus omnis.</i>	15
<i>Riches change mens minds, breed pride and arrogance, procure envy.</i>	<i>Divitiæ mutare animus, superbia & arrogantia parere, invidia contrahere.</i>	16
<i>Can Riches make a Man wise?</i>	<i>Divitiæne homo prudens reddere posse? Hor.</i>	17
<i>Men see the advantages of base things with fallaci-</i>	<i>Emolumentum res turpis fallax judicium videre</i>	18

• See the Note on page 13.

- ous judgments; they don't see the punishment.
- 19 *Virtue does both give quiet of Life, and take away the terror of Death.* homo; poena non vidēre. C. Off. 3. Virtus & vita tranquillitas, *tis*, *f.* largiri, & terror, *ris*, *m.* mors, *tis*, *f.* tollere. Cic.
- 20 *Do not thou lay down thy Eyes for sweet Sleep, before thou hast recounted all the actions of the long day.* Ne prius in dulcis ¹⁰ declinare lumen, *inis*, *n.* somnus, *i*, *m.* omnis quam longus ¹⁹ reputare actum dies. V.
- 21 *Keep thy Mind, Eyes, Hands, from other Mens things.* Ab alienus mens, *tis*, *f.* oculus, *i*, *m.* manus, *us*, *f.* abstinere. C.
- 22 *A Stomach seldom fasting disdains ordinary things.* Jejunus raro stomachus vulgaris temnere. Hor.
- We ought to beware, lest those Vices deceive us, which seem to imitate Virtue.* ⁴⁸ Cavere esse, ne (CVI.) fallere ego is vitium, qui virtus, *tis*, *f.* videri imitari.
- 23 *For Knavery imitates Prudence, Pride Greatness of Mind, Prodigality Liberalness, Fool-hardiness Valour, and Superstition Religiousness.* Nam prudentia malitia, magnitudo animus superbia, liberalitas effusio, fortitudo audacia, & religio superstitione imitari. C. Or. Partit.

III.

- 24 *Past labours are pleasant.* Actus labor, *is*, *m.* jucundus esse.
- 25 *Wickedness is always fearful.* Semper timidus scelus, *ris*, *n.* esse. Stat.
- 26 *Every best thing is most scarce.* Optimus quidque rarissimus esse.
- 27 *Worldly things are frail and fading.* Res humanus esse fragilis & caducus.
- 28 *No body was on a sudden very debauch'd.* Nemo repente ³ esse turpissimus. Juv.
- 29 *Time past never returns.* Præteritus tempus, *oris*, *n.* nunquam reverti. C.

And

And a word once let go, flies not to be recall'd.	Et semel emissus vo- lare irrevocabilis verbum. <i>Hor.</i>	30
True Honour consists [is placed] in Virtue.	Verus decus, <i>aris, n.</i> in virtus, <i>tis, f.</i> positus esse. <i>C.</i>	31
The way to the Stars from the Earth is not easy.	Non esse ad astrum mol- lis è terræ via. <i>Sen.</i>	32
Is not thy Interest con- cern'd, when the next House [Wall] is on fire?	Non tuus res agi, pari- es, <i>etis, m.</i> cum proximus ardere? <i>Hor.</i>	33
We all haste to one end.	Ego omnis meta prope- rare ad unus. <i>Pedo.</i>	34
Every one thinks his own condition the most misera- ble.	Suus quisque conditio, <i>onis, f.</i> miserrimus putare. <i>C.</i>	35
Live ye innocent, God is at hand, [or present.]	Innocuus [<i>vos</i>] vivere, numen adesse. <i>Ovid.</i>	36
You live as if [you were] to live always.	Tu vivere tanquam sem- per victurus.	37
Pride join'd [to them] spoils excellent Virtues [man- ners.]	Inquinare egregius ad- junctus superbia mos, <i>ris,</i> <i>m. Cl.</i>	38
Letters [i. e. Learning.] adorn Prosperity, and afford Succour and Comfort to Ad- versity.	Literæ secundæ res or- nare, adversæ [<i>res</i>] per- fugium & solatium præbē- re. <i>Cic. pro Arch.</i>	39
There is nothing so easy, but it is hard when thou doest it with an ill will.	Nullus esse tam facilis res, quin difficilis [<i>cui</i>] ef- fe, quum [<i>tu</i>] invitus facere. <i>Ter.</i>	40

¶ The Infinitive Mood has an Accusative Case before it, instead of a Nominative.

Verba Infiniti Modi, &c. Lat. Syn. p. 73, n.

p. 137, o.

XVII. ¶ *Quod* or *ut* before the latter of two Verbs, is elegantly put away, by turning the Nominative Case

Case into the *Accusative*, and the *Verb* into the *Infinitive Mood*.

This is exemplified in the First Part throughout the *Infinitive Mood*.

More Examples of the same.

- 41 ¶ *Thou know'st [that] I love truth, and that I hate a liar.* Scire ego verum amari, & mendex, cis, odisse.
- 42 *I think [that] thou hast done thy duty.* Putare tu facere, feci, officium tuus.
- 43 *Who does not see [that] the covetous Man always wants?* Quis non videre avarus semper egere?
- 44 *We know [that] no body is born without faults.* Scire nemo, inis, c. nasci sine vitium.
- 45 *We know [that] Passion soon dies with a good Man.* Scire apud bonus vir cito mori iracundia.
- 46 *Thou seest [that] we old Men dote sometimes.* Videre ego senex, is, c. interdum delirare.
- 47 *Terence says [that] complaisance begets friends, plain truth Hatred.* Terentius dicere obsequium amicus parere, veritas, tis, f. odium.
- 48 *Cicero says [that] love overcomes all difficulties.* Cicero dicere amor vincere omnis difficultas, tis, f.
- 49 *Ovid says [that] time consumes Iron and Stone.* Ovidius dicere vetustas, tis, f. consumere ferrum lapisque.
- 50 *Horace says [that] care follows increasing Money.* Horatius dicere cura sequi crescens pecunia.
- 51 ¶ *Our Ancestors complain'd, we complain, Posterity will complain, that Wickedness reigns.* Majores noster queri, sum, ego queri, posterum queri regnare nequitia. Sen.
- 52 *Plato thinks that Wine is to be denied to Children; and forbids Fire to be increased with Fire.* Plato vinum puer, ri, m. negandus [esse] putare; & vetare ignis, is, m. ignis incitari. Id.

Accus. Case before Infinitive Mood. 85

God wou'd have Man to be Prince [or Lord] of other Creatures. *Homo princeps, cūpis, reliquus res* ³ *velle, volui, esse* Deus. Cic. 53

Socrates said, that many men desired to live for this reason, that they might eat and drink; he drank and ate, that he might live. *Socrates* ² *dicere, homo multus propterea velle vivere, ut edere & bibere; sui sui bibere atque esse, ut vivere.* Macrob. Sat. 2. 8. 54

You know [that] past labours are pleasant. *Novisse actus labor, is, m. esse jucundus.* 55

Do not you know [that] every best thing is most scarce? *Nonne scire optimus quidque esse rarissimus?* 56

Experience testifies [that] worldly things are frail and fading. *Experientia testari res humanus esse fragilis & caducus.* 57

Do you think [that] any one was very debauch'd on a sudden? *An censere quisquam* ³ *esse repente turpissimus?* 58

Remember [that] time past never returns. *Meminisse tempus, oris, n. præteritus nunquam reverti.* ²¹ 59

Consider [that] a word once let go is irrevocable. *Cogitare verbum semel emissus esse irrevocabilis.* 60

Who can deny [that] true honour consists in virtue? *Quis negare verus decus, oris, n. in virtus, tis, f. positus esse?* 61

Who does not know [that] the way to the Stars is not easy? *Non esse mollis ad astrum quis nescire via?* 62

It is evident [that] we all haste to one end. *Patere ego omnis ad unus meta properare.* 63

¶ Do not take it ill [that] thou art admonished. *¶ Ne* ¹⁰ *ferre molestè tu moneri.* 64

Remember [that] Passion is the Vice of a weak mind. *Meminisse iracundia esse vitium animus, i, m. infirmus.* ¹¹ 65

- 66 *I confess [that] I have sinned, and I know [that] I have deserved blame.* *Fateri ego peccare, & ego commereri culpa scire. Plaut.*
- 67 *They say [that] men see more in another man's business, than in their own.* *Aio, homo plus in alienus negotium cernere quam in suis. Sen.*
- 68 *Believe thou [that] every day is come [has shined forth] the last to thee.* *Omnis credere dies tu dilucere, xi, supremus. Hor.*
- 69 *'Tis an unseemly thing, [that] they who are well born, should live basely.* *Turpis esse, is qui bene natus esse, turpiter vivere. Sen.*
- 70 *The young man hopes that he shall live long. But no body can be sure [it can be certain to no body] that he shall live till the Evening.* *Adolescens sui sperare diu victurus [esse.] Sed nemo, inis, c. posse exploratum esse sui ad vesper, ri, m. victurus [esse.] C. de Sen.*
- 71 *Do not think that any virtue is without labour.* *Ne existimare, ullus sine labor esse virtus. Sen.*
- 72 *¶ Cato writ that Scipio Africanus was wont to say, that he was never less at leisure, than when he was at leisure; nor less alone, than when alone.* *¶ Scipio, nis, m. Africanus dicere solitus [esse] scribere Cato, sui nunquam minus otiosus esse, quam cum otiosus; nec minus solus, quam cum solus ¹⁴ esse. C. Off. 3. 1.*
- 73 *It is requisite that you be well in mind, that you may be well in body.* *Opus esse tu animus valere, ut corpus, oris, n. [valere] posse. Id.*

In like manner the Scholar may every where in the Book (as oft as the Master pleases) turn the *Indicative Mood* into the *Infinitive*, and its *Nominative Case* into the *Accusative*, putting before it some *Verb* with its *Nominative Case*, such as *dico, scio, novi, video, credo, puto, censeo*, or the like; as in the *Examples* above, and in those at *Rule VII.*

The Third Concord.

IV. *The Relative agrees with its Antecedent in Gender, Number, and Person.*

Relativum cum antecedente, &c. p. 74,
n. p. 138, o.

*Beware * of Pleasure, which is a deadly mischief to men.* Cavere voluptas, tis, f. 74
qui esse capitalis pestis, is, f. homo.

Follow Virtue, in which true Honour consists. Colere virtus, in qui 75
verus decus, oris, n. positus esse.

The covetous man, who always wants, cannot be rich. Avarus, qui semper e- 76
gere, non posse esse dives.

He does valiantly, who is able to be miserable. Fortiter ille facere, qui 77
miser esse posse. Mart.

Be sparing of time, which being once past, never returns. Tempus, oris, n. (XLVII.) 78
parcere, qui semel præteritus nunquam reverti.

Those things are scarcest, which are best. Rarissimus esse is, qui 79
esse optimus.

Worldly things are to be despised, which are frail and fading. Despiciendus esse res hu- 80
manus, qui fragilis & caducus esse.

Follow the study of Letters [Learning] which adorn Prosperity, and afford succour and comfort to Adversity. Colere studium literæ, 81
qui secundæ res ornare, adversæ [res] perfugium & solatium præbere. C. pro Arch.

I would have the truth told [to] me, who hate a liar. Verum ego dici velle, 82
qui mendax, cis, ¹⁶ odisse.

Thou artest imprudently, who takest things uncertain for certain, and Tu imprudenter agere, 83
qui incertus pro certus (cv) habere, resque parum

* See the Note on Page 13.

assentest to things not well inquired into. cognitus temerè (cv) assentiri.

- 84 *I cannot call thee a rich man, who art not satisfy'd with money, but always thinkest something to be wanting to thee.* Non tu ²⁸ dicere dives, itis, qui non satiatuſ esse pecunia, sed semper aliquid tu deesse putare.

- 85 *We, who are old Men, dote sometimes.* Delirare interdum ego, qui esse fenex, is, c.

- 86 *Your Mortality [Frailness] is never in your thoughts, who live as if [you were] to live always,* Nunquam succurrere (lvii) tu fragilitas vester, qui vivere tanquam semper victurus. Sen.

The Antecedent is a word that goes before the Relative, and is understood again to the Relative, Wherefore it may be convenient to teach the Scholar to supply it every where thus; Beware of Pleasure, which [Pleasure] is a deadly mischief to Men. And so as often as he meets with the Relative qui in his Lessons or Exercises.

N. B. *The Relative with its Clause is often in Latin plac'd before the Antecedent and its Clause.*

- 87 *He is not truly rich, who is not endued with Virtue.* Qui non esse præditus virtus, [ille] non esse verè dives.

- 88 *That which is honest, is profitable.* ^b Qui honestus, ^a is utilis esse. C.

- 89 *That which is excellent, the same is difficult.* Qui præclarus esse, idem arduus esse. C. Tusc. 3.

- 90 *They who are blessed with wealth and plenty, ought to be liberal and charitable.* Qui opes, um, f. pl. & copiæ, arum, f. pl. esse præditus, is debere esse liberalis & beneficus.

- 91 ¶ *Thou wilt always have those Riches alone, which thou shalt have given to the Poor.* Egenus qui ¹⁹ dare, solus semper habere opes, Mart.

Rules relating to all the Concord.

89

Every one thinks that which he himself suffers, the most grievous of all. 92
Qui ipse pati, a is omnis gravissimus quisque putare. Plaut.

Let everyone exercise himself in this [art] which art he knows. 93
Qui quisque a nolle ars, tis, f. in a hic sui exercere. Cic.

All things, which are produced in the Earth, are created for the use of men. 94
Qui in terræ, arum, f. pl. gigni, ad usus homo a omnis creari. C. Off. 1.

Men judge that to be done well in another, which they cannot do themselves. 95
Homo b qui facere ipse non posse, a is recte fieri in alter judicare. C. Am.

Then, and not till then, we all understand our blessings [good things] when we have lost those things, which we had in our power. 96
Tum denique omnis noster intelligere bonum, cum b qui in potestas a habere, a is amittere. Plaut.

See more Examples under the Rules XVIII. and XIX. which it may be convenient to let the Scholar make next.

VI. Rules relating to all the Concord.

The Infinitive Mood, or some part of a Sentence may be put instead of the Nominative Case, Substantive, or Antecedent. In which case the Adjective or Relative must be of the Neuter Gender.

Non semper Substantivum, &c. p. 73, n.

Non semper vox casualis, &c, p. 137, o.

Aliquando oratio supplet, &c. p. 74, n.

p. 138, o.

To die is necessary. 97
b Necessè b esse a mori. C.

It is like a man to mistake. 98
b Humanus b esse a errare.

It is a kind of Pleasure to weep. 99
b Esse quidam a flere voluptas, atis, f. O.

- 100 To talk of one's self is the property of old age. ^a De sui ipse discere ^b senilis ^b esse. C. Sen.
- 101 To overcome one's Stomach [Mind] to restrain Passion, is a brave thing. ^a Animus vincere, ^a iracundia cohibere, ^b præclarus ^b esse. C.
- 102 To bridle the Tongue is a principal virtue. ^a Compescere lingua pri-mus virtus ^b esse.
- 103 To excel in Knowledge is thought brave; but to be ignorant, is accounted disgraceful. ^a In scientia excellere ^b pulcher ^b putari; ^a nescire autem ^b turpis ^b duci.
- 104 To be serviceable to [deserve well of] the publick is glorious. ^a De respublica bene mereri, ^b præclarus ^b esse. C.
- 105 It is contrary to Duty not to keep promises. ^a Promissum non servare, contra officium ^b esse. C. Off. 1.
- 106 To take uncertain things for certain, is very foolish. ^a Incertus pro certus habere, ^b stultissimus ^b esse. C.
- 107 It is a great fault to speak things that ought to be kept silent. ^a Gravis ^b esse culpa ^a tacendus loqui. Ov.
- 108 In great things it's enough to have been willing. In magnus ^a velle, volui, sat ^b esse. Propert.
- 109 How hard is it [for one] not to discover his crime by his looks? ^a Quam ^b difficilis ^b esse, ^a crimen, inis, n. non prodere vultus, us, m? Ov.
- 110 ¶ To be grateful is not only a very great virtue, but also the Mother of all other virtues. ^a Gratus esse non solum maximus virtus ^b esse, sed etiam mater virtus omnis reliquus. Cic.
- 111 To be used to a thing in Youth [young things] is a great thing. ^a In teneris consuescere multus ^b esse. Virg.
- 112 Part of Men stand oblique, part against [opposite to] us. ^a Homo (xcvii) partim ^b obliquus, partim ^b adversus stare ego. Cic.

The Infinitive Mood for a Noun. 91

Be content with thy condition [things] which is the property of Riches. ^a *Esse contentus res tuus,* 113
^b *qui esse proprius divitiarum, f. pl. C. Par. 6.*

To know one's self is the first step to Wisdom; which as it is the hardest thing of all, so it is the usefulest. *Primus ad sapientia gradus, us, m. b esse a sui ipse* 114
^b *nosse; b qui ut b difficillimus esse omnis, ita b utilissimus. C.*

Unless the mind be healed, which cannot be without Philosophy, there will be no end of its miseries. ^a *Nisi sanatus animus esse,* 115
^b *qui sine philosophia fieri non posse, finis miseria nullus esse. C.*

To have a mind to the same thing, which ought to be the bond of love, is often the occasion of discord and hatred. ^a *Idem velle, volui, b qui* 116
vinculum amor esse debere, seditio atque odium sæpe causa esse. Sen.

See more Examples of this under Rule VIII.

¶ VII. *Whatever may be put instead of the Nominative Case, may be put instead of the Accusative Case to the Infinitive Mood.*

¶ *There is one lives at this day, who disputes, that it is not necessary to die.* *Vivere quidam hodie qui* 117
^a *mori. differere, non b esse necesse*

Thou knowest that it is like a Man to err. *Scire humanus b esse* 118
^a *errare.*

Ovid says, that it is a sort of pleasure to weep. *Ovidius dicere, b esse* 119
quidam voluptas a flere

Cicero esteemed it to be a brave thing to restrain Passion. *Cicero ³ existimare a co-* 120
^b *hibere iracundia præclarus esse.*

Reckon it to be a primary virtue to bridle the Tongue. *Virtus primus b esse pu-* 121
^a *tare a comescere lingua. Cato.*

We think it [to be] ^a *In scientia excellere* 122
brave

brave to excel in Knowledge. But we account it [to be] disgraceful to be ignorant. pulcher [^b esse] putare. ^a Nescire autem turpis [^b esse] ducere. Cic. Off. i.

123 Who knows not, that it is contrary to Duty not to keep promises? Quis non nosse contra officium ^b esse, ^a promissum non servare?

124 All confess, that it is a very foolish thing to take things uncertain for certain. ^a Incertus pro certus habere, omnis fateri ^b stultifimus ^b esse.

125 Remember that it is the first step to Wisdom, to know thy self. ³¹ Meminisse primus gradus, us, m. ad sapientia ^b esse, ^a tu ipse nosse.

¶ VIII. The Nominative Case, Substantive, and Antecedent is often understood in Latin, when it is a Pronoun, or a Noun that signifies a Person. See page 2.

Nominativus primæ vel secundæ Personæ,

Æc. p. 72, n. p. 137, o.

In Verbis quorum significatio, Æc. p. 72,

n. p. 137, o.

Note, The Word book'd in with Brackets, is the Word which is understood.

126 ¶ He is happy, not that has liv'd long, but that has liv'd well. [^a Ille] ^b felix ^b esse, non ^b qui diu, sed ^b qui bene vivere.

127 Bear that which cannot be avoided. ¹⁰ Ferre [^a id] ^b qui vitari non posse. Syr.

128 They are free from fear, who have done nothing amiss; but they who have sinn'd always think Punishment to be before their Eyes. Pavor, is, m. carere [^a ii] ^b qui nihil committere; at poena semper ob oculus versari ^b putare [^a ii] ^b qui peccare. Sen.

129 That is to be deliberated about a long time, which is [^a Id] ^b deliberandus ^b esse diu, ^b qui statuen-

to be determined but once for all. *dus esse semel.*

Let him, who has given a benefit, say nothing of it; let him tell it, that has received it. *[^a Is]^b qui dare, dedi, beneficium, ^b tacere; [^a is] narrare, ^b qui accipere, cepi. Sen.* 130

It is a very comfortable thing to have [one] with whom thou may'st dare to speak all things so, as with thy self. *Dulcissimus esse, habere [^a aliquem,] cum ^b qui omnis audere sic loqui, ut tu cum. Cic. Am.* 131

There are [some] who have not; there is [some one] that does not care to have things of great price. *^b Esse [^a quidam] ^b qui non [CV.] habere; esse [^a aliquis,] ^b qui non curare habere res inagnus pretium. Hor.* 132

Sometimes both in English and Latin.

The good love the good. *Bonus diligere bonus.* 133

He is only a little better than the worst of all. *Esse tantum paulo melior pessimus.* 134

Great Rewards wait the good. *Præmium magnus manere bonus.* 135

The wicked shall suffer Punishment in hell [with those below.] *Impius apud inferi, orum, m. pl. poenæ, arum, f. pl. luere. Cic.* 136

The Acquaintance of the bad, makes people bad. *Malus facere malus contubernia. Sen.* 137

In these Examples, Men in English, and Homines in Latin is understood.

'Tis the property of a great Mind, to be easy and quiet, and always to condemn Injuries and Offences. *Magnus animus proprium esse [^a eum] ^b placidus ^b esse ^b tranquillique, & injuria atque offensio semper ^b contemnere. Sen.* 138

[For thee] not to know what happen'd before thou wert born, is [for thee] to be always a child. *[Te] Nescire quis ¹³ accidere ante quàm ¹⁶ nasci, esse [te] semper puer esse. C.* 139

People

- 140 People are sometimes so altered by love, that you can scarce know [one] to be the same man. Adeo immutari homo ex amore interdum, ut vix cognoscere [aliquem] idem esse. Ter.

¶ Particularly, the Accusative Case *hominem* is very often understood before the Infinitive Mood; as also *Man* in English. As, *Felicem fuisse, miserimum est*, To have been happy, is a very miserable thing, i. e. *Hominem fuisse felicem*, for a Man to have been happy.

- 141 'Tis a miserable thing to become miserable of a happy person. Miserabilis (VI.) esse [a hominem] b effici b miser ex beatus.
- 142 Nothing is so miserable as to become miserable of [from] happy. Nihil tam miserabilis esse quam ex beatus [a hominem] b effici b miser. Cic.
- 143 'Tis not goodness [for a Man] to be better than the worst of all. Non esse bonitas, [a hominem] b esse b melior pessimus. Sen.
- 144 Humanity forbids a man to be proud towards his fellows, it forbids him to be covetous. Humanitas vetare [a hominem] b superbus b esse adversus socios, vetare [eum esse] b avarus. Id.
- 145 'Tis a great part of goodness [for one] to desire to become good. Pars magnus bonitas esse [a hominem] b velle fieri b bonus. Id.
- 146 To be always happy, is not to know one part of the things of nature. Semper [a hominem] b esse b felix, ignorare esse res natura alter pars. Id.
- 147 This is the only Wisdom, for one not to think himself to know that, which he does not know. Hic unus esse sapientia, [a hominem] non b arbitrari sui sui scire [a id] b qui (CV.) nescire. C.
- 148 'Tis profitable not to know that which is future; for it is a miserable thing [for a Man] to fret in vain [doing no good.] Utilis esse non scire futurum; miser enim esse [a hominem] nihil b proficiens b angere. C. Nat. D.

The Substantive, &c. understood. 95

'Tis a narrow goodness to be good according to Law. Angustus innocentia esse, ad lex, gis, f. [^a hominem] esse ^b bonus. Sen. 149

For a Man to be abstinent, to restrain all his Lusts, is a brave thing. [^a Hominem] ^b esse ^b abstinens, continere cupiditas omnis, præclarus esse. C. 150

Not to be covetous, is Money; not to be given to buying, is a Revenue. [^a Hominem] non ^b esse ^b cupidus, pecunia esse; [^a hominem] non ^b esse ^b emax, cis, vestigal esse. Id. 151

It is reasonable for one requiring pardon for faults, to return it again. Æquus esse peccatum venia [^a hominem] ^b poscens, ^b reddere rursus. Hor. S. 1. 3. 152

It is difficult [for a Man] to judge of Friends, unless having tried [them.] Difficilis esse de amicus [^a hominem] ^b judicare, nisi ^b expertus. Cic. Am. 153

'Tis an ill thing [for a Man] knowingly to lead another into error. Malus esse, [^a hominem] ^b sciens in error alter ^b inducere. Id. 154

A Man abounding with the good things of Fortune may be very miserable. Liece [^a hominem] ^b abundans bonum Fortuna ^b esse ^b miserrimus. Cic. 155

When a Verb, Adjective, or Relative, belong to two or more Substantives, it may either be applied to them all together, or severally. How to apply it to them all together, see the Rules IX, X, XI, and XII. How to apply it to them severally, see the Rule XIII.

IX. Two or more Substantives singular will have a Verb, Adjective, or Relative plural; because two Singulars are equivalent to a Plural.

Justice and bounty procure Friends. ^a Justitia & ^a benignitas ^b conciliare amicus. 156

Rage and Anger hurry on the Mind. ^a Furor ^a iraque mens, ^b præcipitare. Virg. 157
Rashness,

- 158 *Rashness, Lust, and Idleness always torment the Mind, and are always turbulent.* ^a *Temeritas, a libido & a ignavia, semper animus*
^b *excruciare, & semper*
^b *turbulentus esse. C.*
- 159 *Eagerness, and Covetousness, and Boldness, make Men blind.* *Cæcus* ^b *reddere* ^a *cupi-*
ditas, & a avaritia, & a au-
dacia, C.
- 160 *Gold and Purple exercise the Life of Men with Care.* ^a *Aurum & a purpura cu-*
ra ^b *exercere homo vita.*
Lucr.
- 161 *The wicked and covetous Men are to be esteem'd poor.* ^a *Improbis & a avarus*
^b *inops, is, b existimandus*
^b *esse.*

Syllepsis of Persons.

X. *When the two Nominative Cases are of different Persons, the Verb Plural must agree with that which is of the more worthy Person.*

Quod quidem verbum, &c.

Dignior autem est persona prima, &c. p.

116, n. p. 173, o.

- 162 *Both I and you are in fault.* *Et* ^a *ego & a a tu* ^b *esse in*
culpa.
- 163 *Neither I, nor thou, did these things.* *Hoc neque* ^a *ego, neque*
^{a a} *tu* ^b *facere, feci. Ter.*
- 164 *Thou and thy Brother do your Duty to your Mother.* ^a *Tu & a a frater* ^b *præ-*
stare officium mater, tris, f.

Syllepsis of Genders.

XI. *When the Substantives are of different Genders (and signify Persons) the Adjective or Relative Plural must agree with the Masculine, rather than the Feminine or Neuter.*

Dignius autem est, &c. p. 117, n. p.

174, o.

Father

Father and Mother are ^a Pater & ^a mater esse 165
to be loved and honour- ^b amandus & ^b honoran-
ed. dus.

I suppose this Rule to take place only when the Substantives coupled together do all of 'em signify Persons, if not expressly, yet at least by implication: As when the Name of a Place is put for the People of the Place. Thus, Cic. Off. 3. 1. ^a Athenarum & ^a Cratippi; ad ^b quos, &c. Also, Off. 1. 1. Propter summam ^a doctoris auctoritatem & ^a urbis; ^b quorum alter, &c. In which Passages, Athenarum and Urbis mean neither more nor less than the learned Men of Athens; so both the Antecedents do in effect signify Persons; and therefore the Relative agrees with homines, by the Figure Synthesis. So likewise when one of them is a Noun Collective, or Noun of Number, Men only being signified. As, Quadraginta ^a millia peditum, duo ^a millia septingenti ^a equites, & tanta prope civium sociorumque ^a pars ^b cæsi dicuntur. [Scil. apud Cannas.] Liv. l. 22.

XII. But if all or any of the Substantives signify things without life, the Adjective or Relative Plural must be put in the Neuter Gender.

At cum substantiva res inanimatas, &c.
p. 117, n. 174, o.

Riches, a good Consti- ^a Divitiæ, bonus ^a va- 166
tution, Power, Honours, letudo, inis, f. ^a potentia,
are fading and uncertain ^a honor, esse ^b caducus &
[things.] ^b incertus. C. Am.

Honour, Glory, and Im- ^a Decus, ^a gloria, & ^a im- 167
mortality are promised to mortalitas, ^b promissus esse
Virtue. virtus, tis, f.

¶ He that does not per- ^a Animus, ^a mensque ho- 168
ceive that the Soul, and mo, ^a ratio, ^a consilium, ^a
Mind of Man, Reason, Po- prudentia, qui non divinus
licy, Prudence, were pro- cura ^b perfectus esse per-
duced by the divine Care, spicere, is hic ipse res ego
seems to me to want these videri carere. C. 2. N. D.
very things.

Exercises to the Accidence.

Note, That this Rule holds, if only some of the Substantives signify inanimate things, tho' the rest signify Persons or irrational Animals, will be evident from the following Examples. *Credere* ^b *quæ jubeant*, ^a *locus est*, & ^a *nomen*, & ^a *index*. *Or. de Art.* 3. *Delectabatur* *cereô* ^a *funali* & ^a *tibicine*, ^b *quæ sibi privatus nullo exemplo sumferat*. *C. Sen.* ^a *Jura*, ^a *fidem*, & ^a *superos una* ^b *calcata ruina*. *Sat. Theb.* 7. ^a *Serpens*, ^a *fitis*, ^a *ardor*, ^a *arenæ*, ^b *dulcia virtuti*. *Lucan.* 1. 9. *Nec quenquam vidi*, *qui magis* ^b *ea* ^b *quæ* ^b *timenda esse negaret*, *timeret*, ^a *mortem dico* & ^a *Deos*. *Cic.* 1. *de Nat. D.* *Repetebant* ^a *deos Penates*, ^a *Patrios*, ^a *aras*, ^a *focos*, ^a *larem suum familiarem*; *in* ^b *quæ tu invaseras*. *Cic. Philipp.* 2.

The Reason of this Construction is, because in such Case there's no general Term to comprehend all their Significations, but only that of Things; therefore they are consider'd under that Notion, and so the word *res* may be put away, and the Adjective or Relative put in the Neuter Gender, according to the Rule at Number XXIII.

For the same Reason the Adjective or Relative Plural is also frequently put in the Neuter Gender, tho' the Substantives be not of different Genders, but either all Masculines or all Feminines. *As*, ^a *Arcus* & ^a *calami sunt* ^b *bona*. ^a *Nox* & ^a *præda hostem* ^b *remorata sunt*. *Sall.* ^a *Inconstantia* & ^a *temeritate*, ^b *quæ* ^b *digna non sunt Deo*. *C.* 3. *N. Deor.* *Favere* ^a *pietati* ^a *fideique Deos*, *per* ^b *quæ* *Pop. Rom. ad tantum fastigii venerit*. *l.* 44.

* When the Substantives signify irrational Animals or Plants, the Adjective or Relative must agree with the general Word understood. For the Proof whereof take the following Examples: *Expertes rationis sunt*, ^a *equi*, ^a *boves*, ^a *reliquæ perudes*, ^a *apes*, ^b *quarum* [*sc. bestiarum*] *opere efficitur aliquid ad hominum usum & vitam*. *C. Off.* 2. 3.

Hinc, ^a *pecudes*, ^a *armenta*, ^a *viros*, ^a *genus omne ferarum*, ^b *Quemque sibi tenues nascentem arcessere vitas*. *Virg. G.* 4. [*Scil. Quemque animantem.*] *Quid de* ^a *vitibus*, *olivētisque dicam?* ^b *quarum* [*scil. arborum*] *fructus nihil omnino ad bestias pertinent*. *C. De Nat. D.* 2. *Polypus & chameleon glabra sunt*. *Solin.*

The Construction called Zeugma.

¶ XIII. Nevertheless, whenever the Verb or Adjective can be predicated of each of the Nominative Cases or Substantives singly by itself, it may agree only with that which it stands nearest to, and be understood to the rest. *As*,

Et

Et genus, & ^a virtus, nisi cum re, ^b vilior
 alga ^b est. *Hor. Which at length would be thus,*
 Et genus vilius est, & virtus vilior est alga.
So, ^a Nihil hic, nisi ^a carmina ^b defunt. Virg.
At length thus, Nihil deest hic, nisi carmina
defunt. ^a Sociis & ^a rege ^b recepto. Virg.
i. e. Sociis receptis, &c.

Zeugma est unius verbi, &c. *Lat. S. p. 119,*
n. p. 176, o.

¶ *Nothing delights me so much as the works of nature.* Ego nihil æquè ac natura ^a opus, eris, n. ^b delectare. Plin. Ep. 8. 20. 169

The world, and all the parts of the World, were both constituted at first, and are all along governed by the Providence of God. Providentia Deus mundus & omnis mundus ^a pars, ^{f.} & initio ^b constitutus esse, & omnis tempus, oris, n. administrari. Cic. N. D. 2.

Every Virtue draws us to itself, but Justice and Liberality effects that most of all

Omnis virtus ego ad sui allicere, sed *justitia*, & ^a *liberalitas* is maximè ^b *efficere*. Cic.

171

The Bond of human Society is Reason and Speech. Societas, *tis*, *f.* humanus vinculum ^b esse ^a ratio atque oratio. *Id.* 172

We and our things are due to Death. ^b Deberi mors, tis, f. 173
^a ego nosterque. Hor.

So most of the Examples under the four last Rules may be varied. As, Rule IX.

¶ Justice and Bounty procure Friends. *Iustitia & ^a benignitas
^b conciliare amicus.*

Justice procures Friends, ^b *Conciliare amicus^a jus-*
and Bounty. *titia & benignitas.*

Rage and Passion drives Furor^a iraque mens, tis,
on the mind precipitately. f.^b præcipitare.

Exercises to the Accidence.

Likewise, Rule X, and XI. Et ego in culpa sum, & tu. Et ego, & tu es in culpa. Tu matri officium præstitisti, atque frater. Amandus pater est, & mater. As, Livy, l. 22. Capta eo prælio tria millia peditum, & equites trecenti. Vir bonus & prudens dici delector ego, ac tu. Hor. Tu me, & ego te, qualis sis, scio. Plaut. Aul. 2. 2. But Syllepsis of Persons and Genders is more usual.

— So the Examples to Rule XII.

¶ *Riches, Health, Power, Divitiæ, bonus valetudo, Honours are uncertain. inis, f. potentia, ^a honor ^b incertus esse.*

Riches are uncertain, and ^a Divitiæ ^b incertus esse, Health, and Power, and Ho- & bonus valetudo, & po- nours. tentia, & honor.

Honour, Glory, and Im- Decus, gloria, & ^a immor- mortality is promised to talitas ^b promissus ^b esse Virtue. virtus, tis, f.

Honour is promised to ^a Decus, oris, n. ^b pro- Virtue, and Glory, and Im- missus ^b esse virtus, & glo- mortality. ria, & immortalitas.

** But more especially when the several Substantives are synonymous, that is, only different Words for one and the same thing, (or at least are not intended to signify so many several things) this manner of Construction is far the most usual.*

Examples.

174 ¶ *The conscience of a life Conscientia bene actus well spent, and the remem- vita & benefactum ^a re- brance of good deeds is very cordatio ^b jucundissimus esse. pleasant. Cic.*

175 *Understanding, Reason, Mens, ratio, & ^a consilium and Prudence is in old men. in senex ^b esse. Id.*

176 *Praise, Honour and Dig- Ad is, qui sapientia a- nity, accrues to those, who dipisci, eptus, laus, honos, have got wisdom. ^a dignitas confluere. Id.*

Let

Let us consider, what Excellence and Dignity there is in the Nature of Man. Considerare, quis (civ) ^besse in natura homo ^a excellentia & dignitas. Cic. 177

Our Application and Carefulness is to be stirr'd up, that we may do nothing rashly and inconsiderately. ^bExcitandus ^besse ^aanimadversio & diligentia, ut ne quid temerè ac inconsideratè (cvi) agère. C. 178

So, Tarda est illa doloris medicina, quam affert longinquitas, & dies. Cic. de Tuscul. Si contentio quædam & comparatio fiat, &c. Id. Off. 1. 20. Vultus ac frons animi janua est. Id. Hominum charitas & amicitia gratuita est. Id. N. D. 1. Veritas in amicitia & fides retineatur. Id. Ista mansuetudo & misericordia in miseriam vertet. Sall. Quantum cura laborque potest? Mart. Fervescit sanguis & ira. Pers. Deneget afflatus ventus & aura suos. Ov. Q. Mutii janua & vestibulum, quod maxima quotidie frequentia civium celebratur. C. de Or. 1. Præter culpam ac peccatum, quo semper caruisti, &c. C. Ep. Fam. 5. 21. Agreeable to these Examples, we should say, Imperium & dignitas, quam petiisti; not, quæ petiisti, as it is in the Accidence; since Imperium and dignitas, do not seem there put to express two several things.

Sometimes the Verb or Adjective agrees with the remotest Nominative Case or Substantive, which some call a preposterous or transposed Zeugma. (Vid. Voss. de Constr. C. 19.) Thus Livy, Ob eam rem ego, populusque Romanus, Latinis bellum ^bindico, ^bfacioque. Lib. 1. Thus also, Plancus to Cic. ^aAmor tuus, acjudicium de me, utrum mihi plus dignitatis in perpetuum, an voluptatis quotidie sit ^ballaturus, non faciliè dixerim. Ep. Fam. 1. 10. Ep. 24. Likewise Ovid, Jane, face ^bæternos pacem pacisque ^aministros, for pacem pacisque ^aministros ^bæternos. So Tacitus, ^aAgros villasque ^bintactos sinebat. And Val. Max. Caput ejus & ^apedes, ^bpræcisos, & manus in cista chlamyde ^bopertos, pro munere natalitio patri misit. As also Cic. A ^acaulibus brassicisque, si prope ^bfati sunt, refugere dicuntur, nec ^beos ulla ex parte contingere. De N. D. 2.

To which may be added that of Lucan. l. 1. Hinc per vim leges & plebiscita ^bcoactæ, unless the Reading be corrupted, and it ought to be coacta, as Dr. Linacer with good Reason suspects. De Emend. Struct. l. 6.

¶ XIV. *A Verb between two Nominative Cases of different Numbers, may sometimes agree with the latter.*

Verbum inter duos Nominativos, &c. p. 73,

n. p. 137, O.

- 179 ¶ *Not to believe rashly is the finew of Wisdom.* Non temere credere^a nervus^b esse sapientia. C.
- 180 ¶ *To be content with what one has [with one's own things] is the greatest and the certainest Riches.* Contentus (viii. II.) esse res suas, maximus^b esse certissimusque^a divitia. C. Par. 6.
- 181 ¶ *It is great Riches to a man to live sparingly with a contented mind.* Divitiæ grandis hominis^a esse, vivere parcè æquanimus. Lucret.

¶ XV. *And likewise an Adjective or Relative between two Substantives of different Genders, may agree with the latter of them.*

Relativum inter duo, &c. L. S. p. 74, n.

p. 138, O.

- 182 ¶ *Every mistake is not to be called folly.* Non omnis error^a stultitia esse^b dicendus. C.
- 183 ¶ *Inconstancy, which is a fault.* Inconstantia,^b qui esse^a vitium. C. Leg. 1.
- 184 ¶ *Hate thou Calumny, which is a great fault.* Odisse calumnia, qui esse^a vitium magnus.
- 185 ¶ *That Animal endued with Reason, which we call Man.* Ille animal, is, n. præditus ratio,^b qui vocare^a homo. C.
- 186 ¶ *Just Glory, which is the fruit of true Virtue, is not to be rejected.* Justus gloria,^b qui esse^a fructus verus virtus, non esse repudiandus. C.
- 187 ¶ *Charity, which is a thing most conducive to the living happily.* Charitas,^b qui aptissimus (xxiii) esse ad quietem vivere. C.

XVI, When

XVI. *When that may be turned into which or who, it is a Relative.*

He gives twice, that Bis dare, qui citò dare. 188
[who] gives quickly.

He that [who] conquers Iracundia qui vincere, 189
Passion, conquers the greatest hostis, is, c. vincere maximus.
Enemy.

He that gives himself up Qui tradere sui voluptas, 190
to Pleasures, is not worthy tis, f. non esse dignus nomen,
of the name of a Man. inis, n. (XXXVI) homo.

Knowledge, that [which] Scientia, qui remotus 191
is remote from Justice, is to esse à justitia, calliditas potius quam sapientia esse appellandus. Cic. Off. 1.

A burden, that [which] Levis fieri, qui bene fer- 192
is born well, is made light. ri, onus, eris, n. Mart.

He that [who] says he Beneficium sui dare qui 193
has given a Benefit, asks dicere, petere. Publ.
[one.]

XVII. See above, Rule I. Page 80.

The Case of the Relative.

XVIII. *When there comes no Nominative Case between the Relative and the Verb, the Relative shall be the Nominative Case, &c.*

Quoties nullus Nominativus, &c. L. S.

p. 75, n. 139, o.

They seem to take the Sun Vidèri tollere sol, lis. m. 194
out of the World, a who é mundus, qui tollere ami-
b take Friendship out of the citia é vita. C. Am.
World.

- 195 He is not blessed ^a who ^b knows, but he ^a who ^b does good. Non beatus esse qui sci-
re bonus, sed qui facere. Sen. Ep. 75.
- 196 There is one ^a who ^b has begun lately to dispute, that the Soul dies with the Body. Esse [quidam] qui co-
pisse nuper differere, ani-
ma interire simul cum
corpus, oris, n. C. Am.
- 197 He is more valiant, that conquers himself, than he that conquers the strongest Towns. Fortior esse qui sui quàm
qui fortissimus vincere op-
pidum.
- 198 Govern thy Passion; which, unless it obeys, go-
verns. Animus regere; qui, nisi
parere, imperare. Hor.
- 199 He is wise to no pur-
pose, that is not wise for
himself. Nequicquam sapere, ^a qui
sui non ^b sapere. Plaut.
- 200 He that has much desires
more. Qui multum habere, plus
cupere. Sen.
- 201 He confesses the fact, who
avoids the trial. Fateri facinus, oris, n. is,
qui iudicium fugere.
- 202 He that desires [shall
desire] to avoid error, will
give time and diligence to
the considering of things. Qui effugere error, ris,
m. velle, adhibere ad res
considerandus (N. 57) tem-
pus, oris, n. & diligentia.
C. Off. 1.
- 203 What better nature is
there in man, than theirs,
who think themselves born
to help man? Quis esse melior in ho-
mo natura, quam is, qui
sui natus ad homo juvan-
dus (57) arbitrari? C.
- 204 He is happily wise, that
is wise by another's danger,
or trial. Feliciter is sapere, qui
alienus periculum sapere.
Plaut.
- 205 It is wise to take example
by others, which may be of
use to thee. Scitum esse periculum ex
alius facere, tu qui ex usu
esse. Ter.
- 206 ¶ Those Injuries, that
happen thro' a sudden
passion, are less than those
Leviore is esse injuria,
qui repentinus aliquis mo-
tus accidere, quàm is qui
that

that are done on purpose and designedly. consultò & cogitatò fieri. C. Off. 1.

The good things of Fortune are just as his mind is, that possesses them: To him, who knows how to use them, [they are] good; [to him] that does not use them well, [they are] bad. Bonum Fortuna perinde esse, ut is animus, qui is possidère: Qui uti scire, is bonum; qui non uti rectè [ei] malum. Ter. 207

He that gives the greatest things that he cou'd, is abundantly grateful. Is, ^a qui quàm ³ posse ^b dare maximus gratus abunde esse. Ov. 208

XIX. But when there comes a Nominative Case between the Relative and the Verb, the Relative is govern'd of the Verb, or of some other Word in the same Clause.

At si Nominativus, &c. L. Synt. p. 75, n. 139, o.

Men commonly hate him, whom they fear. Homo plerumque ³ odisse is, qui metuere. C. Off. 2. 209

Don't think that thou know'st that, which thou dost not know. Ne ¹⁰ arbitrari tu scire, qui (CV.) nescire. Cic. 110

Because of Virtue and Honesty we love even those, whom we never have seen. Propter virtus, tis, f. & probitas, tis, f. is etiam diligere, qui nunquam videre. C. de Am. 211

Thou may'st expect [that] from another, which thou shalt do to another. Ab alius expectare, alter qui ¹⁸ facere, feci. 212

Who loves him, whom he fears, or him by whom he thinks that he is fear'd? Quis diligere is, qui metuere, aut is à qui putare sui metui? C. Am. 213

'Tis the greatest rashness to condemn that, which thou dost not know. Qui (CV.) nescire damnare, summus esse temeritas, tis, f. Sen. 214

Do.

- 215 Do not do that to another which thou would'st not have to be done to thy self. Tu qui fieri non velle, alteri ne facere.
- 216 Virtue makes us love those, in whom itself seems to be. Virtus facere, ut (CVI.) diligere, in ipsa inesse (CV.) videri. C.
- 217 Many contemn Honours, with the desire of which some are inflamed. Multus honor, ris, m. contemnere, qui cupiditas, f. quidam inflammari. l.
- 218 Study for Knowledge, than which nothing is more pleasant. Studere scientia, qui nihil esse jucundior.
- 219 A good man does good to whom he can [do good] hurts no body. Vir bonus prodesse, qui posse [prodesse] nocere (XLVII.) nemo, inis. C. Off. 3.
- 220 ¶ Some think nothing right but what they do themselves. Quidam nisi qui ipsi facere, nihil rectus putare. Ter.
- 221 His well-doing [safety] is to be despair'd of, whose Ears are shut to truth, so that he cannot hear the truth from his friend. Qui auris, is, f. clausa veritas esse, ut ab amico verum audire (CVI.) require, hic salus, tis, f. desperandus esse. Cic. Am.
- 222 We are most lavish in throwing away of time, of which alone Covetousness is laudable. Profusissimus esse in tempus, oris, n. jactura, qui unus honestus avaritia esse. Sen.
- 223 God affords us abundance and plenty of all things, which nature requires. Deus omnis res, qui natura desiderare, abundantia & copia ego suppeditare. C. Am.
- 224 Death is terrible to those, with whose life all things are extinguish'd; not to those, whose praise cannot die. Mors terribilis esse is, qui cum vita omnis extinguere non is, qui laus, dis, f. emori non posse. C. 2. Par.
- 225 Friendship is the only Unus amicitia esse in

thing in the World [in human Affairs] concerning the usefulness of which all agree with one Mouth. res humanus, de qui utilitas omnis unus os, oris, n. consentire. C. Am.

Examples of both these Rules together.

¶ They are unjust, both Injustus esse, & ^a qui 226
who do injury, and who do inferre, & ^a qui ab hic, ^b qui
not keep off Injury from ^a inferri, non ^b propulsare
them to whom it is offer'd. injuria. C. O. 1.

There is certainly a God, Esse profecto Deus, ^a qui, 227
that both ^b hears and sees ^b qui ego ^a gerere, ^b audiré-
[those things] ^b which we que & videre. Plaut.
^a do.

If Hesiod commands [thee] Si is, ^b qui (CV.) ^a acci- 228
to return those things, that p̄re utendus, major mensu-
thou hast borrow'd [Lat. ra, si modò posse, jubet red-
receiv'd to be used] in dēre Hesiodus; quidnam
greater measure, if thou beneficium provocatus fa-
can'st; what ought we to cēre debere? An non imi-
do being provoked by a good tari [debere] ager, gri, m.
turn? Ought we not to fertilis, ^a qui multò plus ^b
imitate fertile Fields, which afferre, quàm accipere? C.
bring much more than they
receiv'd?

If we do not stick to be- Si in is, ^a qui sperare 229
stow Kindnesses upon those, ego profuturus [^b esse]
who we hope will do us good; non dubitare officium
what Persons ought we to conferre; qualis in his esse
be towards those, that have debere, ^a qui jam ^b pro-
done us good already? desse?

He is good, that is not Is probus esse, ^b qui non 230
sorry that he is so good, ^a p̄nitēre (XCII.) quàm
[Lat. how good he is:] probus (CIV.) esse: ^a Qui
He that is pleas'd with sui ^b placere (XLVII.) non
[pleases] himself is not esse probus. Plaut.
good.

¶ XX. Interrogatives and Indefinites follow these two Rules of the Relative; as, Quis, uter, qualis, quantus, quotus, &c. which always stand before the Verb, as the Relative does, even when they are govern'd of it, or of some other word in the Clause; or else agree with the Substantive so govern'd, being Adjectives.

Note, Indefinites draw after them a Subjunctive Mood, (Rule CIV.)

- 231 ¶ How great advantage has Friendship? *Quantum utilitas, vis, f. (XXV.) habere amicitia? C. Am.*
- 232 Consider how great advantage Friendship has. *Cogitare, quantum utilitas habere amicitia.*
- 233 For whom dost thou get Riches? And for whose sake art thou concern'd? *Quis parare divitiarum? & quis causam laborare?*
- 234 He that gets Riches does not know for whom he gets them, nor for whose sake he is concern'd. *Qui parare divitiarum, nescire quis parare, nec quis causam laborare. C. Am.*
- 235 What does Converse [Lat. Converses] do? See what Converse [Converses] does. *Quid facere commercium? Aspicere quid facere commercium. Juv. Sat. 2.*
- 236 Beware lest thou do any thing unbecomingly. *Cavere, ne quid indecorum facere. C.*
- 237 God sees what sort of man every one is, what he does, what Wickedness he commits. *Qualis quisque esse, quid agere, quid in se admittere, Deus intueri. Id. de Leg.*
- 238 You see to how many dangers, to how many reproaches [affronts] to how many abuses we are liable. *Videre quot periculum, quot contumelia, quot ludibrium esse obnoxius. Plin.*

To discover the true place of the Relative, and so to find what word it is governed of, put he, it, or the Antecedent instead thereof. As in the first Example — whom they fear; put him for whom, and then you'll see the words must be placed thus, they fear him; whereby you find that him, and consequently whom, is governed of the Verb fear. So in this, all things which Nature requires; if you put the Antecedent Things, instead of which, you will find it must be governed of the Verb requires; for then the Words will place themselves thus, Nature requires Things.

In like Manner, to find the true Place of the Interrogative or Indefinite, put some other Word instead of it; as, is for quis, talis for qualis, tantus for quantus, tot for quot, &c.

The Construction of Substantives.

XXI. When two Substantives come together, the latter shall be in the Genitive Case.

Quum duo Substantiva, &c. *L. Synt. p. 75, n. p. 139, o.*

The souls of Men are immortal. *Animus, i. m. homo, inis, 239 c. esse immortalis. C. Sen.*

There is great scarcity of good Men. *Esse magnus penuria bonus. C. Am. 240*

The unskilfulness of Youth is to be governed by the wisdom of old Men. *Inscitia iniens, euntis, ætas, tis, f. senex, is, c. prudentia regendus esse. C. Off. 1. 241*

The remembrance of past Evils is sweet. *Suavis malum est præteritus memoria. C. 242*

Many had rather suffer the loss of Life, than of a good Name. *Multus malle facere jacitura vita, quam fama. 243*

Pain is often the Cure of Pain. *Dolor sæpe esse medicina dolor, ris, m. 244*

The Anger of God is slow. *Ira Deus lentus esse. O. 245*

- 246 The Power of Custom is great. *Consuetudo, inis, f. magnus vis, is, f. esse. C.*
- 247 The consent of all is the Voice of Nature. *Omnis consensus naturæ vox esse. C.*
- 248 The Body is as it were the Vessel or Receptacle of the Soul. *Corpus quasi vas esse aut receptaculum animus. C. Tusc. 1.*
- 249 Forgetting is the Remedy of Injuries. *Injuria remedium esse oblivio.*
- 250 In my judgment piety [dutifulness] towards Parents, is the foundation of all Virtues. *Meus judicium pietas erga parens, tis, c. esse fundamentum virtus, tis, f. omnis. C. pro Planc.*
- 251 Forgetfulness is the Companion of Drunkenness. *Comes ebrietas, tis, f. esse oblivio. Macro.*
- 252 The Desire of Riches, of Glory, of Pleasure, are Diseases of the Mind. *Cupiditas divitiarum, f. pl. gloria, voluptas, tis, f. esse morbus, i, m. animus. C. Fin.*
- 253 The hope of reward is the comfort of labour. *Spes præmium labor, is, m. esse solatium. LaB.*
- 254 ¶ It is the saying of Demetrius, Nothing seems to me more unhappy than he, to whom nothing of Adversity ever has happen'd. *Demetrius vox esse, Nihil ego videri infelicius is, qui nihil unquam evenire adversum. Sen.*
- 255 The Inventor of the brazen Bull being first shut into it, deservedly handseled the dismal work of his own art. To whom Phalaris said, O admirable Inventor of punishment, do thou thy self first handsele thy own work. *Æneus taurus repertor terribilis ars, tis, f. suus opus, eris, n. primus inclusus merito³ auspicari. Qui Phalaris, Pœna mirandus repertor, ipse tuus princeps imbère, ³ dicere, opus, eris, n. Val. Max. 9. 2. & Ov. Trist. 3. 11.*
- 256 Thou, O Money, art the cause of a solicitous life; and thou, O Money, affordest Nourishments to the Vices of Men. *Solicitus tu causa, pecunia, vita esse; tuque homo vitium alimentum, pecunia, præbère. Prop.*

Sometimes the latter Substantive has the Sign to before it in the English.

<i>The descent to Hell is easy.</i>	<i>Facilis descensus Avernus,</i> 257 <i>i, m. esse.</i>
<i>Virtue is the only way to Praise and Honour.</i>	<i>Virtus esse unus via laus,</i> 258 <i>dis, f. & honor, ris, m.</i>
<i>God has regard to the pious and to the impious.</i>	<i>Deus habere ratio pius & impius. C. Leg. 2.</i> 259
<i>The Pleasures of the Body are the Baits and Allurements to Evils.</i>	<i>Voluptas, tis, f. corpus,</i> 260 <i>oris, n. esse escæ atque illecebræ malum.</i>
<i>Riches are Inticements to Evils.</i>	<i>Opes, um, f. pl. esse</i> 261 <i>irritamentum malum. Ov.</i>
<i>Certainly the only way to a happy Life is [lies open] by Virtue.</i>	<i>Semita certè tranquillius</i> 262 <i>per virtus patere unicus vita. Juven.</i>

¶ Sometimes for: *As,*

<i>Ambition and contention for Honours is very miserable.</i>	<i>Ambitio & honor, is,</i> 263 <i>m. contentio miserrimus esse. C. Off. 1.</i>
<i>Let alone light hopes and strivings for Riches.</i>	<i>Mittere leves spes, i, f.</i> 264 <i>& certamen divitiæ, arum, f. pl. Hor. Epist. 5. l. 1.</i>
<i>Thro' Anger for the Virgin taken away.</i>	<i>Ereptus virgo, inis, f.</i> 265 <i>irâ. Virg.</i>

¶ Sometimes in: *As,*

<i>I am wont to admire thy Wisdom in other things.</i>	<i>Cætera res sapientia tuus admirari solere. Cic.</i> 266
<i>Skill in the Civil Law.</i>	<i>Prudentia jus, ris, n. civilis. Id.</i> 267
<i>Faithfulness is steadfastness and truth in promises [words] and agreements.</i>	<i>Fides esse dictum conventumque constantia & veritas. Id.</i> 268

- 269 Temperance keeps a moderation in all things. *Temperantia servare res omnis modus, i, m.*
- 270 Justice consists [is employ'd] in giving to every one his own, and in faithfulness in Contracts. *Justitia versari in tribuere suum quisque, & in res contractæ fides. C. Off. 1.*
- 271 Order and Constancy, and Moderation in all Words and Actions, gain the Approbation of those, with whom a Man lives. *Ordo, & constantia, & moderatio dictum omnis atque factum, movere (XIII.) approbatio, nis, f. is, quicum (XCII.) vivi. Cic.*
- 272 Friendship is nothing else, but a very great agreement of opinion in all divine and human things. *Amicitia nihil aliud esse nisi omnis res divinus atque humanus summus consensio, nis, f. Cic. de Am.*
- 273 The consciousness of a right Intention [Will] is the greatest comfort in ill Affairs. *Conscientia rectus voluntas, tis, f. maximus consolatio, nis, f. esse res incommodus. Cic.*
- 274 Boldness in bad things is called Valour by some. *Malus res audacia fortitudo vocari à quidam. Sall.*
- 275 So great carelessness in a thing very necessary is to be blamed. *Res maxime necessarius tantus incuria vituperandus esse. Cic.*

¶ Sometimes between : *As,*

- 276 ¶ Distinctions are to be made between Kindnesses receiv'd: And there's no Doubt, but most is owing to every greatest one. *Acceptus beneficium delectus esse habendus; nec dubium esse, quin maximus quisque plurimum (CVI.) deberi. C. Off. 1.*

¶ One Substantive may govern two Genitives. *As,*

- 277 ¶ Marius's insatiable greediness of Honour. *Inexplebilis ^b honor ^b Marius ^a fames. Flor.*
- 278 God's love of [to] Men. *^b Deus ^a amor ^b homo.*

¶ The

¶ The Second Substantive may likewise govern a Third.

¶ The Infamy of the Vices ^a Infamia ^b vitium ^c pa- 279
of the Father often redounds ter, tris, m. sæpe redundare
to the Son. ad filius. C. Am.

Men fought the Securities Homo, ^a spes ^b custodia 280
of Cities with hope of pre- ^{bb} ressuus, urbs, is, f. præsi-
serving their Effects. dium quærere, *si vi.* C. Off. 1.

XXII. But if they belong both to one Thing,
they shall be put both in one Case.

Excipiuntur quæ in eodem casu. *Ec.* p. 76. n.
Duo Substantiva rei, *Ec.* p. 139. o.

Beware of Pleasure, the Cavere voluptas, tis, f. 281
Mother of all Evils: mater, tris, f. omnis malum.

Plato the Philosopher calls Plato Philosophus appel- 282
pleasure the Bait to [of] lare voluptas esca malum.
Evils.

Do not thou reject Glory, Nolle repudiare gloria, 283
the Fruit of true Virtus. fructus verus virtus.

Let Flattery, the promoter Assentatio, vitium adju- 284
of Vices, be far removed trix, procul amoveri ab a-
from Friendship. micitia. C.

How like to us is an Ape, Simia quam similis tur- 285
the most foul Beast? possimus bestia nos! Enn.

Having taken an Oath, Juratus ¹¹ meminisse De- 286
remember that thou hast us tu adhibere testis, is, c.
called God to witness. C. O. 3.

Whatsoever thou shalt Quodcunque capessere, 287
take in hand, always sup- semper stare Deus factum
pose that God stands a Wit- arbitrari (Num. 7.) testis.
ness of the Action. Sil. l. 15.

All things seem to me Ego laudabilior videri 288
the more laudable, which are omnia, qui sine venditatio,
done well without ostenta- & sine populus testis rectè
tion, and without the Peo- fieri. Cic. Tusc. 2.
ple being witnesses.

- 289 *The greatest part of us* [Nos] maximus pars, tis, men [We the greatest part f. homo, species rectum- of Men] are deceiv'd by the que bonumque decipi. Vid. appearance of right and Horat. in Art. v. 24. good.

¶ An Infinitive Mood may be put in Apposition with a Substantive. As,

- 290 ¶ *There is so great a love of sinning in some, that this every thing, to sin, delights them, even tho' there be no cause.* Tantus in quidam peccare libido, inis, f. esse, ut hoc ipse is (CVI) delectare, peccare, etiam si causa non esse. C. Off. 2.

XXIII. *When the English of res [thing] is put with an Adjective, you may put away res, and put the Adjective in the Neuter Gender, like a Substantive. As, Excellent Things, præclaræ res, or præclara. Things above, superæ res, or supera. Heavenly things, res cœlestes, or cœlestia. p. 51. n. 45. o.*

- 291 *Nature is content with few things.* Natura paucus contentus esse. C.
- 292 *I see and approve of better things, I follow worse things.* Videre melior probareque, deterior sequi. Ov. Met. 7.
- 293 *Look always at heavenly things, condemn and neglect earthly things.* Spectare semper cœlestis, contemnere & negligere humanus. C.
- 294 *God sees all things.* Deus cernere omnis.
- 295 *Death devours all things.* Mors omnis devorare. Sen.
- 296 *There's no desire of a thing unknown.* Ignotus nullus cupido, inis, f. esse.

Adjectives put Substantively. 115

All do not admire and love the same things. Non omnis idem mirari 297
We always hanker after what's forbidden, and desire things denied. amaréque. Hor.
 Niti in vetitum semper, 298
 cupéque negatus. Ov.

XXIV. And being so put, it stands for a Substantive, and may be the Substantive to an Adjective.

All excellent things are rare. ^b Omnis ^a præclarum esse 299
^b rarus. C.

Let us contemn these worldly things as small, thinking upon things above and heavenly. ^b Hic ^a humanum ut ^b ex- 300
 iguus contemnere, cogi-
 tans superum & cæleste. C.
 Acad 4.

The least of Evils are to be chosen. ^a Minimum de malum 301
^b eligendus esse. C. O. 2.

Bad things are near to good. ^a Malum esse ^b vicinus 302
 bonus. Ov.

There are many, that despise and reckon as nothing, Riches, Honours, and those other things, which seem admirable to some People. Permultus esse, qui de- 303
 spicere & pro nihilo putare
 divitiæ, honor, cæteraque,
^a qui quidam ^b admirabilis
 videri. C. Am.

In excellent things those are great, which are next to the best. In præstans res magnus 304
 esse is, ^a qui esse optimus
^b proximus. C. de Or.

XXV. And may have a Genitive Case after it, as if it were a Substantive.

Adjectivum in neutro genere, &c. p. 76.
 n. 139. o.

There is much good in Friendship, much Mischief in Discord. ^a Multum ^b bonum esse in 305
 amicitia, ^a multum ^b malum
 in discordia. C.

We

- 306 *We have not [too] little of time, but we lose a great deal.* Non exiguum tempus, oris, n. habere, sed multum perdere. Senec.
- 307 *Take so much Meat and Drink that your Strength may be repair'd, not oppressed.* Adhibere tantum cibis, i, m. & potio, nis, f. ut rescis vires, ium, f. pl. non ut opprimi. C.
- 308 *How much good there is in Friendship, may be perceiv'd from Quarrels and Discords.* Quantum bonum (CIV.) esse in amicitia, ex dissensio & discordia percipi posse. C. Am.
- 309 *One Example of Luxury or Covetousness does a great deal of Mischief.* Unus exemplar, ris, n. luxuria aut avaritia a multum b malum facere. Sen. Ep. 7.
- 310 ¶ *That pains and care, which shall be bestow'd in things laudable and deserving inquiry into, shall be justly commended.* Qui in res honestus & cognitio, nis, f. dignus (XXXVI.) opera curaque poni, id jure laudari. C. Off. c. 1.
- 311 *How much of blind Night have mortal Minds?* Quantum mortalispectus, oris, n. cæcus nox, etis, f. habere? Ov.
- 312 *What means the covetousness of old Age? For can any thing be more absurd, than to seek so much the more provision, by how much the less of the Journey remains?* Avaritia senilis quid sibi velle? Posse enim quidquam esse absurdior, quam quò minus via restare, eò plus viaticum quærere? C. Sen.
- 313 *We must resist passions with all our strength, if we wou'd pass over that life, which is given us, quietly and peaceably.* Omnis vires, ium, f. repugnare esse perturbatio, nis, f. si velle hoc qui + dari vita tranquillè placidèque traducere. C.
- 314 *In what darkness, and in how great dangers is this life passed over?* Qualis in tenebræ, arum, f. pl. quantusque periculum degi hoc ævum? Lucret.
- 315 *The Belly gives a very* Plurimum negotium hu-

Words importing Quality, &c. 117

great deal of trouble to manum genus, eris, n. alvus
Mankind, for the sake of exhibere, qui causa major
which the greater part of pars mortalis vivere. Plin.
Mortals live. l. 26. c. 8.

But if the Crow cou'd Sed tacitus pasci si ¹⁴ 316
eat silently [being silent] he posse corvus, habere plus
would have more Meat, and dapis, & rixa multo minus
much less of Quarreling and invidiæque. Hor. Epist. 1.
Envy. 17.

'Tis a miserable thing to Miserabilis esse videre 317
see so many [people] living a tantum male b vivens,
badly, nay rather perishing imo male b periens, cunctis.
badly.

XXVI. Words [i. e. an Adjective with a
Substantive] importing any Quality or Property
of a Thing, after a Noun Substantive or Verb
Substantive, may be put in the Ablative Case,
or in the Genitive.

Laus & vituperium, &c. L. Synt. p. 76. n.

140. O.

Simonides was a man of Simonides esse vir mag- 318
a great memory. nus memoria.

The Mob is of an unconstant Vulgus esse ingenium mo- 319
humour. bilis. Sall.

God cannot be ignorant of Deus ignorare non posse, 320
what mind every one is. quis mens, tis, f. quisque
(CIV.) esse. C. Div. 2.

I know of what manners Nosse seculum hic qui mos, 321
this Age is. ris, m. (CIV.) esse. Plaut.

Themistocles was [a man] Themistocles esse tantus 322
of so great memory, that he memoria, ut omnis civis,
knew the Names of all the is, c. nomen, inis, n. ¹⁵ per-
Citizens; but Cato of a cipere; Cato vero multo
much better Memory. melior memoria. C. Sen.

They that prefer them- Qui sui omnis (LVII.) 323
selves before all, are [per- anteponere, intolerabilis ar-
sons] of intolerable arro- rogantia esse. Ad Her.
gance. ¶ Young

- 324 ¶ Young men are commonly of a careless humour, and account those things the best which are delightful at present, nor do they provide against a long time hereafter. *Adolescens, tis, c. ferè animus omissus esse, & suavis in præsentia qui (CV.) esse primus habere, neque consulere in longitudinem. Ter. Heaut. 5. 2.*
- 325 We may see this, That they who were before good-humoured, are chang'd by Prosperity. *Hic videre licet, is qui antea commodus mores, um, m. pl. ³ esse, prosperæ res immutari. C. Am.*
- 326 Scipio Africanus was [a man] of most courteous behaviour, of very great dutifulness to his Mother, liberality to his Sisters, goodness to his Servants, justice to all. *Scipio Africanus esse mores facillimus, summus pietatis in mater, liberalitas in soror, bonitas in suos, justitia in omnis. C.*
- 327 Of how great Innocence ought Generals to be? Of how great Moderation? Of how great Fidelity? Of how great Wit? Of how great Courtesy? *Quantus Innocentia debere esse Imperator, is, m. Quantus temperantia? Quantus fides, i, f. ? Quantus ingenium? Quantus humanitas? C.*
- 328 Isocrates used to call boys of a happy wit the Sons of Gods. *Isocrates puer, ri, m. solix ingenium ² solere nunc cupare Deus filius. C.*
- 329 As Vessels of a narrow mouth receive Liquor more difficultly, but keep it more surely: so wits, that apprehend more slowly, commonly remember more tenaciously. *Ut vas, sis, n. angustum os, ris, n. difficilius recipere, sed retinere certius liquor, is, m. ita ingenium, qui tardius percipere, ferè meminisse tenacius. Quintil.*

Genitive.

- 330 Live mindful of how short a life thou art. *Vivere memor quam (CIV.) esse brevis ævum.*

- Pythagoras was a man of no mirth.* Pythagoras esse vir nullus hilaritas, *tis, f.* 331
- The little Ant [a creature] of great labour, draws with its mouth, and adds to its Heap, whatever it can.* Parvulus magnus formica labor, *is, m. os, is, n. trahere quicumque posse, atque addere acervus, i, m. Hor.* 332
- 'Tis evident, that there is some Deity of a most surpassing Wisdom, by whom all things are govern'd.* Perspicuus esse, esse Numen, *inis, n. aliquis præstantissimus mens, tis, f. à qui omnis (CV.) regi, C. N. D. z.* 333
- ¶ It is so evident that there is a God, that I can scarce think him [to be] in his Wits, who denies it.* Esse Deus ita perspicuus esse, ut qui id (CV.) negare, vix is [*esse*] sanus mens, *tis, f. existimare. C. N. D. z.* 334
- The Mob is a Beast of many Heads.* Bellua multus caput, *itis, n. esse vulgus. Hor.* 335

XXVII. Opus and usus [need] govern an Ablative Case; *as, Opus est mihi quæsito, I have need of getting.*

Opus & usus Ablativum, &c. p. 76. n. 140. O.

- Let him give pardon easily, who has need of pardon.* Dare ille venia facile qui (LVIII.) venia esse opus. *Sen.* 336
- There is no need of passionateness to punishing.* Iracundia non opus esse ad punire. *Id.* 337
- There is no need of an angry Chastiser for the restraintment of those that err and of the bad.* Ad correctio errans sceleratusque iratus castigatorem, *m. non esse opus. Id.* 338
- ¶ Before thou beginnest, there is need of Consultation, and when thou hast consulted [there is need] of timely execution.* Prius quam incipere, consultum, & ubi ¹⁹ consulere, *ui, maturè factum esse opus. Sall.* 339

- 340 He that always desires more, confesses that he has need of getting. Now who can ever truly call him rich, that has need of getting? Qui semper appetere amplius, confiteri sui quæsitum opus esse. Qui autem quæsitum opus esse, quis hic unquam verè dicere dives, itis? Cic.
- 341 There is need of Magistrates, without the prudence and diligence of whom a state cannot be. Magistratus, us, m. esse opus, sine qui prudentia ac diligentia esse civitas non posse. Cic.
- 342 What need is there of more? Quid opus esse plura?

Construction of Adjectives.

The Genitive Case.

XXVIII. Adjectives that signify Desire, Knowledge, Remembrance, Ignorance, Forgetting, govern a Genitive Case.

Adjectiva quæ desiderium, &c. p. 77. n. 140. o.

- 343 Live mindful of death. Vivere memor mors, tis, f.
- 344 All Men hate those that are unmindful of a good turn. Omnis odisse immemor benevolentiam. C. Off. 2.
- 345 Most men are desirous of new things. Plerique homo esse cupidus res novus.
- 346 Be not more desirous of Contention than of Truth. Ne esse cupidior contentio, nis, f. quam veritas, tis, f.
- 347 If thou art conscious to thyself of no fault, do not fear. Si nullus culpa tu conscientius esse, ne timere.
- 348 What Nation does not love a mind grateful and mindful of a good turn? Quis natio, nis, f. gratus animus & beneficium memor non diligere? C. Leg. 1.

Adject. of Desire, Knowledge, &c. 121

Be ye now mindful of Venturus memor jam 349
 old Age to come, so no time nunc esse senecta, sic nul-
 will pass away idle to lus vobis tempus, oris, n.
 you. abire iners. Ov.

A mind solicitous about Animus futurum anxius 350
 that which is future, is mi- calamitosus esse. Sen.
 serable.

¶ A good Conscience [a Conscius mens, tis, f. 351
 Mind conscious of right] rectum fama mendacium
 laughs at the lyes of Fame. ridere. Ov.

The mind of Men is igno- Nescius mens homo, i- 352
 rant of fate and future for- nis, f. fatum forsque futu-
 tune. rus esse. Virg.

Our Native Soil draws Nescio quis natalis so- 353
 us all with I don't know lum dulcedo, inis, f. cunc-
 what sweetness, and does tus ducere, & immemor non
 not suffer us to be forgetful finire esse sui. Ov.
 of itself.

Reminding [one of it] Commemoratio, onis, f. 354
 is as it were an upbraiding esse quasi exprobratio im-
 of one unmindful of a kind- memor beneficium. Ter.
 ness.

XXIX. Nouns Partitives, and put Parti-
 tively, Interrogatives, and Indefinites, and cer-
 tain Nouns of Number, also Comparatives and
 Superlatives require a Genitive Case.

Nomina partitiva, &c. L. Synt. p. 77, n.
 p. 141, O.

No Beast is wiser than Nullus bullua prudenti- 355
 the Elephant. or esse elephantus, i, m. C.

Peace is the best of things. Pax optimus res esse. Sil. 356

There's none of us with- Nemo ego esse sine culpa. 357
 out fault. Sen.

Nothing can be said so Nihil tam absurdus dici 358
 absurd, which is not said posse, qui non (CV) dici
 by some of the Philosophers. ab aliquis philosophus, i,
 m. C.

M

There

- 359 *There is no man so savage, whose Mind a belief [opinion] of a God has not possessed.* *Nemo homo, inis, c. tam immanis esse, qui mens, tis, f. non (CV) imbuere Deus opinio. C. Tus.*
- 360 *Set before your Eyes every one of these Kings.* *Ponere ante oculus, i, m. unusquisq; hic Rex, gis, m. C.*
- 361 *The King did not know whether of them was Orestes.* *Rex ignorare uter is¹⁴ esse (LIV.) Orestes. C. Am.*
- 362 *The least of Evils are to be chosen.* *Minimus malum eligendus esse. C.*
- 363 *Nature covers Man alone of all living Creatures with the Riches of others.* *Natura homo unus animans omnis alienus velare opes, um, f. pl. Plin. l. 7. c. 1.*
- 364 *The Mulberry blossoms the last of all City-trees and not but when † the cold is past, being therefore [for that] called the wisest of Trees. † Rule LXXI. ||* *Morus, i, f. novissimus urbanus arbor, oris. f. germinare, nec nisi exactus frigus, oris, n. ob is dictus sapientissimus arbor. Plin.*

* *The Partitive does not always take its Gender from the Genitive Case, but sometimes agrees with the former Substantive: As, Albunea, nemorum quæ maxima. Virg. Æn. 7. v. 85. Dulcissime rerum. Hor. Maxime rerum. Ov.*

- 365 ¶ *The Indus is the greatest of all Rivers.* *^a Indus esse omnis flumen, inis, n. ^b maximus. C.*
- 366 *Oxen only of all Animals feed walking backwards.* *^a Bos animal, lis, n. ^b solus retrò ambulans pasci. Plin.*
- 367 *The Camelion only of [all] Animals does neither use Meat nor Drink always, nor any other Nourishment, than that of Air.* *^a Chamæleon ^b solus animal, is, n. nec cibus, i, m. nec potus, us, m. semper uti, nec alius quàm aer, is, m. alimentum. Id.*
- 368 *All things are not alike fit for all.* *Omnia non pariter res esse omnis aptus. Propert.*

¶ XXX. When a Question is asked, the Answer must be in the same Case that the Question is asked by.

Interrogativum & ejus Red, &c. L.S.p. 78,
n. p. 141, O.

The Reason of this Agreement is, because the Word that asks the Question, and the Word that answers, depend both upon the same Word, which is express'd in the Question, and understood in the Answer; which therefore the Scholar should be taught to supply, as it is done in the following

Examples.

¶ Who is poor? Ans. The ^a Quis ^b esse pauper? 369
covetous man [is poor.] Resp. ^a Avarus [^b esse pauper.]

Of what Men is there ^b Quis vir, i, m. esse 370
great Scarcity? Ans. [There ^a magnus ^a penuria? Resp.
is great Scarcity] of the good. [Esse magnus ^a penuria]
^b bonus.

To what is Pleasure an ^b Quid ^a inimicus esse vo- 371
enemy? Ans. [Pleasure is ^a voluptas, tis, f. Resp. [Voluptas
an Enemy] to Virtue. esse ^a inimicus] ^b Virtus, tis, f.

Whom ought we to wor- ^b Quis debere ^a venera- 372
ship? Ans. [We ought to ^a ri? Resp. [Debere ^a vene-
worship] God. rari] ^b Deus.

With what are Fishes ^b Quid ^a capi piscis, cis, 373
catch'd? Ans. [Fishes are ^a m? Resp. [Piscis ^a capi]
catch'd] with a Hook. ^b hamus, i, m.

With what are Men ^b Quid ^a capi homo? 374
catch'd? Ans. [Men are ^a Resp. [Homo ^a capi] ^b Vo-
catch'd] with Pleasure. luptas, tis, f.

Than what has God given ^b Quid Deus homo nihil 375
nothing to Man more excel- ^a præstabiliore dare, dedi?
lent? Ans. [God has given ^a Resp. [Deus homo nihil
nothing to Man more ex- ^a præstabiliore dare] ^b mens,
cellent] than Understanding ^a tis, f. & ratio, nis, f. C. de
and Reason. Sen.

The Scholar may go through the whole Book in this manner (if the Teacher pleases) turning each Example (where it may conveniently be done) into Question and Answer, and so making it an Exemplification of this Rule, which may be a very useful Exercise.

The words understood being thus supply'd, the Reason of the Exceptions from this Rule will be evident. As, *b* Cujum *a* pecus est? Resp. [Est *a* pecus] *b* Laniorum. *b* Cujus est *a* domus? Resp. Nostra [est *a* domus.]

To this Question, Quid est tibi nomen? What is thy Name? the Answer may be either the Nominative or Dative Case, because it may be indifferently said in Latin, Est mihi nomen Gulielmus, or Est mihi nomen Gulielmo. So Plautus, Mihi nomen Sosia est. *Amph.* 1. 1. Nomen Arcturo est mihi. *Rud. Prol.*

The Dative Case.

XXXI. *Adjectives that signify Profit or Disprofit, Likeness or Unlikeness, Pleasure, &c. require a Dative Case. To which add the Participle natus.*

Adjectiva, quibus commodum, &c. *L. Synt.*

p. 78, n. 142, O.

- | | | |
|-----|--|---|
| 376 | <i>You see that nothing is so like Death, as Sleep.</i> | Vidēre nihil esse tam similis mors, tis, f. quam somnus, i, m. Cic. |
| 377 | <i>Is there any thing more like Madness than Anger?</i> | An esse quidquam similior insania, quam ira? C. |
| 378 | <i>In the Grave the poor needy man will be equal to those that are rich.</i> | In sepulchrum par divitis, itis, pauper egenus esse. Corn. Gall. |
| 379 | <i>It is a hard thing to find words equal to great grief.</i> | Difficilis esse magnus dolor, ris, m. par verbum reperire. Senec. |
| 380 | <i>Passionateness is an Enemy to Conduct.</i> | Iracundia esse inimicus consilium. Cic. |
| 381 | <i>Pleasure is an Enemy to Reason and to Virtue.</i> | Voluptas esse inimicus ratio, nis, f. & virtus, tis, f. |

Nothing

Adject. of Profit, Likeness, &c. 125

Nothing is so much an Enemy to the Mind [Understanding] as Pleasure.	Nihil esse tam inimicus mens, tis, f. quàm voluptas. C. Sen.	382
Cruelty is a very great Enemy to the nature of men.	Homo natura maximè esse inimicus crudelitas, tis, f. C. Off. 3.	383
Nothing is more agreeable to the Nature of Man, than Beneficence and Liberality.	Nihil esse natura homo accommodatior, beneficentia & liberalitas, tis, f. C. Off. 1.	384
Fortune is sometimes kind to me, sometimes to another.	Fortuna nunc ego, nunc alius benignus esse. Hor.	385
I am nearest to my self.	Proximus esse egomet ego. Ter.	386
A Rose is often next to a Nettle.	Urtica proximus sæpe rosa esse. Ov.	387
Let not your Ears be easy to Accusers.	Ne esse auris, is, f. criminans facilis. Sen.	388
That is becoming, which is agreeable to the excellency of Man.	Decorus is esse, qui esse consentaneus excellentia homo. C. Off. 1.	389
The good things of Fortune are common to the Righteous and Wicked.	Bonum Fortuna communis esse probus & improbus. C.	390
Some things are common to Man with Beasts.	Quidam esse homo cum bestia communis. Id.	391
Death is common to every age of life.	Omnis ætas, tis, f. mors communis esse. C.	392
¶ We are all easy to be taught to imitate base and naughty things.	Docilis ⁵⁷ imitandus turpis ac pravus omnis esse. Juven.	393
Archytas, when he had been made a little too angry with his Bailiff, says, How would I have dealt with thee, if I had not been angry?	Archytas, cùm villicus, i, m. ¹⁷ factus esse iratior, Quis tu modus (inquit) accipere, nisi iratus ¹⁴ esse? C. Tusc.	394

- 395 I would have punished thee (says Archytas to his Bailiff) if I had not been angry with thee. Sumere, *p/s*, à tu supplicium (inquit Archytas villicus) nisi tu iratus ¹⁴ esse. Val. Max. 4. 1.
- 396 A good Conscience. Mens sui conscius (xxviii) rectum.
- 397 A plain Diet is best for Man: A heaping together of Tastes is hurtful, and Sauces are pernicious. Homoutilissimus esse cibus, *i, m.* simplex: Coacervatio, *nis, f.* sapor, *ris, m.* pestiferus, & condimentum perniciosior. Plin.
- 398 Think yourself born for Praise and Glory, not for the Belly, not for Sleep and Delight. Arbitrari tu natus laus, *dis, f. & gloria*, non abdomen, *inis, n.* non somnus, *i, m. & delectatio, nis, f.* C. Pis.
- 399 We are born in this condition, Creatures liable to no fewer Diseases of the Mind, than of the Body. Hic conditio, *nis, f.* natus esse, animal, *is, n.* obnoxius non paucior animus, quam corpus, *oris, n.* morbus, *i, m.* Sen. de Ir. 2.
- 400 If thou canst not be the best, at least endeavour, that thou mayst be next to the best. Si ¹⁸ nequire esse optimus, saltem dare opera, ut optimus (CVI.) esse proximus. Plaut.

Exceptions to the Rule foregoing.

¶ Excep. 1. Some of these Adjectives govern also a Genitive Case; viz. Amicus, inimicus, adversarius, familiaris, focius, vicinus, finitimus, par, æqualis, similis, dissimilis, absimilis, affinis, cognatus, proprius, superstes, communis, alienus, immunis.

Quædam ex his, &c. Lat. Synt. p. 79, n. 143, o.

- 401 ¶ A good Man seeks one like himself. Vir bonus sui similis querere. C. de Am.
- 402 The bad would have the good be bad, that they may be like themselves. Malus bonus malus esse velle, ut (CVI.) esse sui similis. Plaut.

Adjectives signifying Profit, &c. 127

There is something like understanding [reason] in a Brute. *Esse quiddam similis mens, tis, f. in bellua. C. de N. D. 2.* 403

Death is very like Sleep. *Somnus, i, m. simillimus mors, tis, f. esse.* 404

It is to be wish'd, that they that are over the Common-wealth, may be like the Law, which are moved [drawn] to punish, not by Passion, but by Equity. *Optandus esse ut is, qui præesse (LV.) res publicus, lex, gis, f. similis esse, qui ad punire non iracundia, sed æquitas, tis, f. duci. C. Off. 1.* 405

Temperance is the Enemy of Lusts; and Lusts are the Enemies of the Understanding and Soul. *Temperantia esse inimicus libido; libido, inis, f. autem esse inimicus mens, tis, f. & animus, i, m.* 406

Plain and open Persons, who think that nothing ought to be done underhand, or by stratagem, lovers of truth, Enemies to tricking, are beloved. *Homo simplex, cis, & apertus, qui nihil ex occulto, aut ex insidiæ, arum, f. pl. agendus [esse] putare, veritas, tis, f. cultor, is, m. fraus, dis, f. inimicus, dilig. C. Off. 1.* 407

It is the common fault of all, that we are too intent upon Wealth in old Age. *Vitium communis omnis esse, quod nimium ad res in senectâ attentus esse. Ter.* 408

A certain care of those [Creatures] which are procreated [by them] is the common property of all Animals. *Communis animans omnis esse cura quidam is [animans, n.] qui procreatus esse. C. Off.* 409

Cato the Elder was almost of the same time with Scipio Africanus. *Cato Major Scipio, nis, m. Africanus ferè æqualis esse. C. Off. 3. 1.* 410

The search of Truth is proper to man. *Homo proprius esse verum inquisitio. C.* 411

'Tis the property of the guilty to be in a hurry. *Proprius esse nocens trepidare. Sen.* 412

¶ Exc. 2. All Adjectives signifying Fitness, Profitableness, or the contrary, as also the Participle natus, may have after them an Accusative Case, with ad, as well as a Dative. As, Aptus, ineptus, utilis, inutilis, accommodus, idoneus, paratus, natus bello, or ad bellum.

Natus, commodus, &c. *Lat. Synt. p. 80, n. 143, o.*

Examples of the Accusative with ad.

- 413 ¶ All People are not fit for Friendship. Omnis ad amicitia idoneus non esse. C. Am.
- 414 The Necks of Oxen are naturally fitted for the Yoke. Bos, vis, c. cervix, cis, f. natus esse adjugum. C.
- 415 Mankind is born for Justice and Honesty [Honour.] Genus, eris, n. homo ad justitia & honestas natus esse. C.
- 416 A Man good for nothing. Homo ad nullus res utilis. C.
- 417 Old Age brings this vice to Men; we are more intent upon Wealth, than is sufficient. Hic vitium senectus adferre homo; attentior esse ad res, quam sat esse. Ter. Ad. 5. 1.
- 418 A disturb'd mind is not fit to discharge its duty. Conturbatus animus non esse aptus ad ⁵⁷ exequendus munus, eris, n. suus. C.
- 419 We all are too apt to learn to imitate naughty things. Ego ad pravus ⁵⁷ imitandus nimis docilis esse omnis.

¶ Exc. 3. Adjectives signifying Motion or Tendency to a thing, will have an Accusative Case with ad, rather than a Dative; such as, Proclivis, pronus, propensus, velox, celer, tardus, piger, &c.

- 420 ¶ Almost all Men are prone to Pleasures. Plerique omnis homo ad voluptas, tis, f. propensus esse. C.

The Measure of length, breadth, &c. 129

The Nature of all Boys Ingenium omnis ferè 421
almost is inclined to idleness puer, ri, m. esse proclivis
and play. ad otium & lusus, us, m.

Let a Prince be slow to Esse piger ad pœnæ, a- 422
punishment, swift to [give] rum, f. pl. princeps, ad
rewards: And let it grieve præmium velox: Et dolere
him as often as he is forced quoties cogi esse ferox.
to be severe. Ovid.

Some are more liable to Alius ad alius morbus, 423
some Diseases, and others to i, m. proclivior esse. C.
others.

We are by nature inclina- Natura propensus esse ad 424
ble to liberality. liberalitas, tis, f. C.

The Accusative Case.

¶ XXXII. *The Measure of length, breadth,*
or thickness, is put after Adjectives in the Ac-
cusative Case.

Magnitudinis mensura, &c. Lat. Synt.
 p. 80, n. 143, o.

¶ *The Walls of Babylon* Murus Babylon, nis, f. 425
were two hundred foot high, esse ducenti pes, dis, m. altus,
fifty foot broad. latus quinquageni. Plin.

The Ablative Case.

XXXIII. *Words of the Comparative De-*
gree (whether Nouns or Adverbs) having than
or by after them, govern an Ablative Case.

Comparativa, quum exponuntur, &c.

Adsciscunt & alterum Abl. &c. L. Synt.

p. 78, n. 142, o.

Examples.

Nothing is more lovely Nihil esse amabilior vir- 426
than Virtue. tus, tis, f.

There

- 427 *There is nothing more pleasant to a man than the sweetness of knowledge.* Nihil esse homo jucundior suavitatis, tis, f. scientia.
- 428 *What is better than kindness, [goodness] and doing good?* Quid esse præstantior bonitas, tis, f. & beneficentia?
- 429 *Nothing is greater than use.* Nihil assuetudo, inis, f. major. Ov.
- 430 *There's nothing can be more intolerable than a fortunate Fool.* Nihil intolerabilior fieri posse insipiens fortunatus.
- 431 *Nothing is pleasanter to the Mind than the light of truth.* Mens, tis, f. veritas, tis f. lux, cis, f. nihil dulcior esse. C. Acad.
- 432 *Wisdom is often better than a sharp right hand.* Sæpe acer potior prudentia dextra esse. Val. l. ac.
- 433 *Nothing is sweeter than liberty.* Libertas, tis, f. nihil esse dulcior. C.
- 434 *Deeds are more difficult than words.* Factum verbum difficilior esse. C.
- 435 *Nothing is swifter than years.* Nihil esse volocior annus, i, m. Ov.
- 436 *Peace alone is better than innumerable triumphs.* Pax, cis, f. unus triumphus, i, m. innumerus potior.
- 437 *Nothing is foolisher than foolish laughter.* Risus, us, m. ineptus res ineptior nullus esse. Catull.
- 438 *The Anger of God is more powerful than human strength.* Plus valere humanus vires, ium, f. pl. ira Deus. Ov.
- 439 *Let glory be dearer to you than Possessions.* Antiquior tu esse possessio, nis, f. gloria. C.
- 440 *Nothing ought to be dearer to a man than the profit of men.* Homo utilitas, tis, f. nihil homo debere esse antiquior. C.
- 441 *Nature has given to men nothing better than the shortness of life.* Natura nihil homo melior brevitas, tis, f. vita dare, dedi. Plin. l. 7. c. 50.

Comparatives with an Ablat.

131

The wise man thinks all things less than Virtue alone. Cunctus putare sapiens unus virtus minor. Hor. Ep. 1. 12. 442

The poor man lives a se-curer life than the Lords of the World. Pauper agere mundus dominus securior ævum. Lucan. 8. 443

Old Age more to be fear'd than Death. Mors, tis, f. magis metuendus senectus, tis, f. 444

One man is more passionate than another. Alius alius magis iracundus esse. C. Tusc. 4. 445

Nothing dries up sooner than a Tear. Lacryma nihil citius arefcere. 446

Base Manners defile fine Cloaths [clothing] worse than dirt. Pulcher ornatus, us, f. turpis mos, ris, m. cænum pejus collinere. Plaut. 447

¶ Note 1. The Sign By is most commonly left out in English: As, multo melior, much better; nihilo pejor, nothing worse.

¶ The Sun is many times bigger than the Earth. Sol multus pars major esse quàm terra. C. Acad. 448

A true friend loves himself nothing more, than he does his friend. Verus amicus nihilo plus sui ipse, quàm amicus diligere. C. 449

It is much more laborious to conquer one's self, than an enemy. Multum operosior esse, sui ipse, quàm hostis superare. Val. Max. 4. 1. 450

Alexander was sensible how much happier he [was] who coveted nothing, than he who required the whole World for himself. 3 Sentire, si, Alexander quantum felicior hic, qui nil 14 cupere, quàm qui totus sui 14 poscere orbis. Juv. Rule CV. 451

¶ 2. Also instead of by so much, and by how much, we only put THE before each Comparative in English.

Examples.

Examples.

- 452 ¶ The more difficult a thing is, the more honourable. *Quo quid difficilior esse, hoc præclarior. C. Off. 1.*
- 453 The better every one is, the more difficultly he suspects others to be Rogues. *Quo melior quisque esse, eo difficilius alius esse improbus suspicari.*
- 454 The longer Simonides consider'd the nature of God, the more obscure the thing seem'd to him. *Quantum diutius Simonides² considerare natura Deus, tantum ille res obscurior² videri. C. de N. D. 1.*
- 455 The better a Dice-player is in his Art, the worse man he is. *Aleator quantum in artis, f. esse melior tantum esse nequior. Publ.*
- 456 The greater every one is, of the more placable anger he is. *Quo quisque esse major, magis esse placabilis ira. Ov.*
- 457 The more thou hast gotten, the more thou desirest. *Quantum plura parare, tantum plura cupere. Hor.*
- 458 So [by them] whose [to whom] Belly is swell'd by a Dropsy, the more Waters are drunk, the more they are thirsted after. *Sic, qui⁶ intumescere, ui, suffusus venter ab unda, Quo plus esse potus, plus sitiri aqua. Ov.*

¶ The Comparatives may be elegantly varied by the Superlatives, putting UT and ITA for QUANTO and TANTO.

Examples.

- 459 ¶ The better a man is, the more difficultly he suspects others to be bad. *Ut quisque optimus esse, ita difficillime alius esse improbus suspiciari. C.*
- 460 The greater a Man is, the more placable he is. *Ut quisque maximus esse, ita maxime placabilis esse.*
- 461 The more one refers to his own advantage what- *Ut quisque maxime [Quò quisque magis] ad suos*
ever

ever things he does, the less
he is a good man.

commodum referre quicum-
que agere, ita minimè [eo
minus] esse vir bonus. Cic.

The more a man shall be
adorn'd with Moderation,
Temperance, or Justice, the
more he is to be respected.

Ut quisque maximè [Quo
quisque magis] esse ornatus
modestia, temperantia, aut
justitia; ita maximè [eo ma-
gis] colendus esse. Cic.

462

XXXIV. Adjectives signifying Fulness,
Emptiness, Plenty, or Wanting, require a
Genitive Case, or an Ablative.

Adjectiva quæ ad copiam, &c. L. Synt.

p. 8, n. p. 144, O.

i. Examples of the Genitive Case.

The Fables of the Poets
are full of Vanity.

Fabula poeta plenus esse
futilitas, tis, f.

463

All [places] are full of
fraud, and perfidiousness, and
snares.

Fraus, dis, f. & perfidia,
& insidiæ, arum, f. pl. ple-
nus esse omnis. C.

464

All [that are] endued with
Virtue are happy.

Omnis virtus compos, tis,
esse beatus. C. Tusc. 5.

465

Man, who is partaker of
Reason and Speech, is more
excellent than Beasts, which
are void of Reason and
Speech.

Homo, qui esse particeps
ratio & oratio, præstantior
esse fera, qui esse expers,
tis, ratio & oratio.

466

But the Mind of Man is
indued with Reason in vain,
unless it become also indued
with virtue.

Sed animus homo fru-
stra esse compos ratio, nisi
evadere quoque compos
virtus.

467

Virtue is made long lived
by Verse, and free from the
Grave.

Carmen, inis, n. fieri vi-
vax virtus, expersque sepul-
chrum. Ov.

468

We are not wanting, but
prodigal of Time.

Non inops, is, tempus, oris,
n. sed prodigus esse. Sen.

469

N

All

- 470 All things are full of God. *Deus plenus esse omnis.*
C.
- 471 Solitude, and a life without friends, is full of snares, and fear. *Solitudo & vita sine amicis infideliæ, arum, f. pl. & metus, us, m. plenus esse.*
(XIII.) Cic.
- 472 Force void of prudence falls down through its own weight. *Vis expers consilium molles, is, f. ruere suus.* Hor.
- 473 Egypt fruitful without a Cloud, not wanting of the Wind. *Ægyptus sine nubes ferax, non indigus ventus.*
Claud.
- 474 A Land content with its own good things, not wanting of Merchandize, or of Rain [Jupiter,] so great is its confidence in the Nile alone. *Terra suus contentus bonum, non indigus merx, cit, f. Aut Jupiter, Jovis, m. in solus tantus esse fiducia Nilus.* Lucan.

2. Examples of the Ablative Case.

- 475 Human life is never free from Troubles. *Vita humanus nunquam molestia esse vacuus.*
- 476 Rich men have many Nights full of fears. *Nox, etis, f. multus timor, is, m. plenus habere dives, itis.*
- 477 When one is loaden with Wine, he is not master of himself. *Cum quis vinum gravis esse, esse impos sui (Genit.)*
Vid. Sen. Ep. 83,
- 478 ¶ Xerxes being replenish'd with all the good things of the Body and of Fortune, not being contented therewith, propos'd a reward to him that should invent a new Pleasure. *Xerxes omnis corpus, oris, n. & fortunæ bonum refertus, non is contentus, præmium³ proponere, sui, [ei,] qui²⁰ invenire novus voluptas, tis, f. C. Tusc. 5.*

Nouns signifying Cause or Manner. 135

XXXV. Nouns govern an Ablative Case, signifying the Cause or Manner.

Forma vel modus rei, &c.

Adjectiva regunt, &c. *Lat. Synt. p. 81, n. p. 144, o.*

We are all worse by liberty. Deterior omnis esse libertate. 479

Old Age is naturally [by nature] somewhat talkative. Senectus esse natura loquacior. 480

Any one may be rich in Promises. Pollicitum dives quilibet esse posse. Ov. 481

There are some [who are] men not in reality, but in name. Esse quidam homo non res, sed nomen, inis, n. C. Off. 1. 482

¶ Envy is sick at the joyful Affairs of another. Invidia alter lætus esse æger. Stat. 483

Corinth was famous for Brass, even when it was safe, but famouiser after it was burnt. Nobilis æs, ris, n. Corinthus etiam incolumis³ esse, sed nobilior postquam³ incendi, sus sum. 484

Of all Societies, none is firmer than when good men, alike in Manners, are joined with familiarity. Omnis societas, tis, f. nullus firmior esse quam cum vir bonus, mos, ris, m. similis, esse familiaritas, tis, f. conjunctus. Cic. 485

A Woman's labour built Babylon proud of an hundred Gates. Centum porta Babylon superbus sæmineus struere, xi, labor. Cl. 486

Æneas was remarkable for Affection towards his Father, Scipio Africanus towards his Mother. Æneas esse insignis pietas in pater, tris, m. Scipio Africanus in mater, tris, f. 487

If thou hast Relations weak either in mind or fortune, thou oughtest to increase their Wealth, and to be an honour and ornament to them. Si propinquus habere imbecillior vel animus vel fortuna, is augere opes, um, f. pl.isque honor & dignitas (LIX) esse debere. C. 488

XXXVI. Dignus, indignus, præditus, captus, contentus, fretus, *will have an Ab-lative Case.* *Lat. Synt. p. 81, n. p. 144, o.*

- 489 *They are Men in name only, not in reality, who do things unbecoming a man.* *Esse homo nomen, ini-*
n. tantum, non res, qui
bomo indignus facere.
- 490 *Pleasure is below [un- worthy of] the excellence of man; and therefore he is not worthy of the name of a man, who thinks himself born for pleasure.* *Homo præstantia indig- nus esse voluptas; ac pro- inde non esse dignus nomen homo, qui natus sui ad vo- luptas (CV.) putare.*
- 491 *Bear a mind worthy of Praise.* *Gerere animus laus, di- f. dignus. C.*
- 492 *No body is fit for [wor- thy of] Friendship, who is not endued with Virtue.* *Nemo esse dignus ami- citia, qui non esse præditus virtus.*
- 493 *Nothing is more becoming a great and brave Man, than Clemency and being soon pacified.* *Nihil magnus & præ- clarus vir dignior esse cle- mentia & placabilitate. C. Off. 1.*
- 494 *Who would call him a Gentleman, who is unwor- thy of his Family?* *Quis generosus²⁸ dicere hic, qui indignus genus, eris, n. esse? Juv.*
- 495 *If thou art blessed with Wealth and Riches, beware lest thou be puffed up with Pride and Scornfulness.* *Si opes, um, f. pl. & copia, arum, f. pl. præditus esse, cavere [ne]²² efferri su- perbia & fastidium.*
- 496 *How comes it to pass, that no body lives contented with his condition?* *Qui fieri, ut nemo fors- tis, f. suus contentus (CVI.) vivere? Hor.*
- 497 *Nature is content with a little.* *Natura parvum contentus esse. C. Fin. 2.*
- 498 *I can live contented with a little.* *Possum contentus vivere parvum. Tibul.*

Dignus, &c. will have an Abl. Case. 137

Wisdom is always contented with that which is present. *Sapientia semper is contentus esse, qui adesse. C. Tusc.* 499

¶ He that shall know himself will be sensible that he has something divine, and will always do something worthy of so great a gift of God. *Qui sui ipse nosse, vi, sentire aliquid sui habere divinus, tantusque munus, eris, n. Deus semper dignus aliquid facere. C. 1. Leg.* 500

Nothing is more unworthy of a man, than the pleasure of the body: Nature has begotten and form'd us for some greater things. *Nihil homo indignior esse, quam corpus, oris, n. voluptas: ad major quidam natura ego gignere, genui, & conformare. C.* 501

The Muse forbids a man worthy of praise to die. *Dignus laus, dis, f. vir musa vetare mori. Hor.* 502

What is more desirable than Wisdom? What more excellent? What better for a man? What more worthy of a man? *Quid esse optabilior sapientia? Quid præstantior? Quid homo melior? Quid homo dignior? Cic.* 503

Only they who are endued with Virtue, are rich; for they only possess things, both advantageous and everlasting; and they only are content with what they have, [Lat. their things] which is the property of Riches. *Qui virtus præditus esse, solus esse dives, itis; solus enim possidere res & fructuosus & sempiternus; solusque contentus esse res suas, qui esse proprium divitiæ, arum, f. pl. Cic. Parad. 6.* 504

What man is there, whom thou hast seen content with one wicked Action? *Quisnam homo (xxix.) esse, qui tu contentus¹⁶ videre, di, unus flagitium? Juv. 3.* 505

Xerxes would not have been contented with a new Pleasure being found out; for Lust will never find a Bound. *Xerxes novus voluptas inventus non esse contentus; neque enim unquam finis invenire libido. C. Tusc. 5.* 506

- 507 To be overseen, to be mistaken, to be deceiv'd, is as much unbecoming, as to be out of one's wits. Falli, errare, decipi, tam dedecere (XIII.) quam mens † captus esse. C. Off. 1. † Rule VIII. ||.
- 508 I rely upon his Conduct Hic consilium fretus esse. Ter.
- 509 Milo relying upon his Strength, attempted to pluck asunder with his hands an Oak cleft with Wedges. Milo fretus vires, ium, f. pl. quercus, us, f. cuneus fissus manus divellere conari. Val. Max.
- 510 Depending upon what hope did Solon oppose the Tyrant Pisistratus so boldly? Quis spes fretus Pisistratus tyrannus tam audaciter obstare, sisti, Solon? Sen. nectus, tis, f. C. Sen.
- Ans. Upon old age.

Construction of the Verb.

XXXVII. Sum, forem, fio, &c. will have such Case after them, as they have before them.

Verba Substantiva, &c. Lat. Synt. p. 84, n. p. 146, 0.

- 511 Anger is a short Madness. a Ira b furor brevis esse.
- 512 Anger is the beginning of Madness. a Ira esse b initium insan-
nia.
- 513 Drunkenness is a voluntary Madness. a Ebrietas esse volunta-
rius b insania. Sen.
- 514 Virtue is the perfection of Reason. a Virtus esse b perfectio
ratio.
- 515 Virtue is the sole and only Nobility. b Nobilitas solus esse at-
que unicus a virtus. Juv.
- 516 A good life is the way to Heaven. Probus a vita esse b via
in cœlum. C. Somn. Sc.
- 517 Honour is the reward of Virtue. a Honor esse b præmium
virtus.
- 518 Envy is its own punishment. a Invidia b supplicium
esse suus.

Deferring

Deferring is the greatest
Remedy of Passion.

Justice is the Mistress and
Queen of Virtues.

Revenge is the pleasure of
a weak and little Mind.

A Magistrate is a speaking
Law, and the Law is a dumb
Magistrate.

A Magistrate may be cal-
led a speaking Law.

Patience often offended
becomes Fury.

Socrates was judged the
wisest man by the Oracle.

In every thing the agree-
ment of all Nations is to
be thought the Law of Na-
ture.

To neglect Money upon oc-
casion is sometimes the great-
est gain.

* Note, An Infinitive Mood may be put instead of a
Nominative Case after the Verb, as well as before it.

To live well is to live
twice.

To suppose is to assent to
a think unknown.

To give Wine to Children
is to increase Fire with
Fire.

To receive a Benefit is to
sell one's liberty.

This is cheating.

Maximus ira ^b remedi- 519
um ^a dilatio esse. Sen.

^a Justitia esse ^b domina 520
& ^b regina virtus.

Infirmus esse animus 521
exiguusque ^b voluptas ^a ul-
tio. Juv.

^a Magistratus esse ^b lex 522
loquens, & ^a lex esse mutus
^b magistratus. C. Leg. 3.

^a Magistratus dici posse 523
^b lex loquens.

^b Furor fieri læsus sapius 524
^a patientia. Publ.

^a Socrates oraculum ^b sa- 525
pientissimus ³ judicari.

Omnis in res omnis 526
gens ^a consensus ^b lex na-
tura putandus esse. C.
Tusc. 1.

Pecunia in locus ^a negli- 527
gere, maximus interdum
esse ^b lucrum. Ter.

Bene vivere ^b esse bis 528
^b vivere.

Opinari ^a esse ^b assentiri 529
res incognitus. Cic.

Vinum puer dare ^a esse 530
ignis ignis ^b incitare.

Beneficium accipere li- 531
bertas ^b vendere ^a esse. Publ.

Hoc ^a esse ^b decipere. Cic. 532

¶ XXXVIII. So likewise in the Infinitive Mood.

Infinitum quoque utrinque, &c. Lat. Synt.

p. 84, n. p. 146, o.

- 533 ¶ The Poet says, that Anger is a short Madness. Poeta dicere, ^a ira esse brevis ^b furor.
- 534 Cicero says, that Anger is the beginning of Madness. Cicero dicere, ^a ira esse ^b initium infania.
- 535 It may be truly said, that the Magistrate is a speaking Law, and that the Law is a dumb Magistrate. Verè dici posse, ^a magistratus esse ^b lex, ^{gis}, ^f loquens, & ^a lex esse ^b mutus magistratus.
- 536 We have heard that Socrates was judged the wisest man by the Oracle. Accipere, cepi, ^a Socrates oraculum ^b sapientissimus esse ^b judicatus. Cic.

And so in all the rest; see above, page 138, 139.

¶ XXXIX. If the Infinitive have no Accusative Case before it, the word that follows it (whether Substantive or Adjective) answers to the Nominative Case of the former Verb.

- 537 ¶ We all desire and hope to become old men. ^a Omnis velle & sperare fieri ^b senex, is, c. C. Sen.
- 538 Not so many desire to be endued with Virtue, as to seem so. Non tam ^a multus virtus esse ^b præditus, quam videri, velle.
- 539 ^a I would chuse to live ^b poor honestly, rather than to get Riches dishonestly. ²⁸ Optare honestè ^b pauper vivere potius, quam inhonestè parare divitiæ.
- 540 ^a I had rather be in health, than be ^b rich. Malle valere, quam ^b dives esse.
- 541 If ^a thou desirest in good earnest to be ^b a good man, suffer a man to condemn thee. Si velle bonus fides esse ^b vir bonus, sinere [ut] ¹³ condemnare tu aliquis. Sen. Ep. 71.

¶ XL. When the former Verb has a Dative Case after it, the Word following the Infinitive is commonly the Dative likewise.

¶ It is not given to all Non dari ^a omnis esse 542
to be noble and wealthy; ^b nobilis & ^b opulentus;
but all may be good, if they sed licere ^a omnis esse
will. ^b bonus, si velle.

In an easy Cause any one In causa facilis ^a quivis 543
may be eloquent. licere esse ^b disertus. Ov.

No body will allow Poets ^b Mediocris esse ^a poeta 544
to be indifferent. nemo concedere. Hor.

Nevertheless it may be also made the Accusative Case, to agree with the Accusative, which is understood before the Infinitive Mood. As, Licet omnibus esse bonos. Scil.—eos esse bonos. Cuivis licet esse disertum. Scil.—eum esse disertum.

The Genitive Case

XLI. Sum, when it signifies possession, owning, or otherwise pertaining to a thing, governs a Genitive Case.

Sum Genitivum, &c. Lat. Synt. p. 85, n.
p. 147, O.

It is not the part of a Non esse sapiens dicere, 545
wise man to say, I will live Cras bene vivere.
well to morrow.

Doting is [the Infirmary] Deliratio esse senex, is, 546
of old men, but not of all c. sed non omnis senex.
old men. C. Sen.

Rashness is [the property] Temeritas esse florens. 547
of Youth, Prudence of ^a etas, prudentia senectus.
Old Age. C. Sen.

'Tis the part of a vain Laudare sui, vanus; vi- 548
person to commend, of a fool tuperare, stultus esse. Sen.
to disparage himself.

- 549 It is the property of a great Mind to slight Injuries. *Magnus animus esse, injuria despiciere. Id.*
- 550 It is the part of a generous and magnificent Mind to help and to do good. *Generosus & magnificus animus esse, juvare & prodesse. Id.*
- 551 'Tis the part of an arrogant person to neglect what every one thinks of him. *Arrogans esse negligere quid de sui quisque (CIV.) sentire. C. Off. 1.*
- 552 There are two sorts of Injustice; one [is] theirs that do Injury, the other theirs that do not keep off Injury from those whom it is offer'd to. *Injustitia duo genus, eris, n. esse; unus [esse] is, qui inferre, alter is, qui ab hic, qui inferri, non propulsare injuria. C.*
- 553 It is the property of a great Wit to apprehend before-hand things future, and not to suffer, that he may be forced to say at length, I had not thought it. *Ingenium magnum esse præcipere cogitatione futuris, nec committere, ut aliquando dicendus (CVI.) esse, Non putare. C.*
- 554 It is [the frailty] of any man to err, [but it is the property] of none but a Fool to persist in error. *Quivis homo esse errare; nullus, nisi inspiens, in error perseverare. C.*

XLII. Verbs that signify to esteem or regard (which are æstimo, pendo, facio, duco, sum, fio, habeo, puto) govern a Genitive Case.

Verba æstimandi, &c. *Lat. Synt. p. 85, n.*

p. 147, o.

- 555 A wise man values pleasure at a very low rate. *Sapiens voluptas minimum facere. C.*
- 556 No Possession is to be valued at a higher rate than Virtue. *Nullus possessio plus æstimandus esse quam virtus. C. Par. 6.*

Verbs of Accusing, &c.

143

Epicurus valued Pleasure at a very high rate. ¶ If cunning valuers of things esteem Meadows and Cloves at a great rate, because that sort of possessions can least be damaged; at how great rate is Virtue to be esteemed, which can neither be taken away by force, nor by stealth?	Epicurus voluptas, <i>tis, f.</i> 557 <i>quàm magnum æstimare. C.</i> Si callidus res æstimator, 558 <i>ris, m. pratum & area magnum æstimare, quòd is ge-</i> <i>nus, eris, n. possessio, nis,</i> <i>quantum esse æstimandus</i> <i>virtus, qui nec eripi nec</i> <i>furripi posse? C.</i> <i>* Impersonal.</i>
--	--

¶ So consulo boni, I take in good part.

¶ Whatever happens to good men, they take it in good part, they turn it to good.	Quicquid bonus accidere, 559 <i>bonus consulere, in bonum</i> <i>vertere. Senec.</i>
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Note. Æstimo governs also an Ablative Case. See Rule LXIV.

XLIII. Verbs of Accusing, Condemning, Warning and Acquitting [as also the Substantive Reus, one accused] govern a Genitive Case of the Crime, Cause, or Thing, and of the Noun caput. Which Genitive of the Crime, Cause, or Thing, may also be varied by the Ablative with a Preposition.

Verba accusandi, &c. *Lat. Synt. p. 85, n. p. 148, o.*

This Genitive Case is govern'd of some former Substantive understood, viz. crimine, actione, causâ, pœnâ, or the like. As, Accusare furti, i. e. crimine furti: To accuse one [with an Accusation] of theft. Accusare capitis [i. e. actione] to bring one to trial for his Life. Condemnare capitis, [i. e. pœnâ] to condemn one to Death. See Walker's Partic. ch. 64. n. 7.

I con-

- 560 I condemn my self of laziness, [i. e. upon the account of, &c.] *Condemnare ego ipse [na- mine] inertia. Cic.*
- 561 Afflictions put men in mind [of the business or care] of Religion [Lat. Religions.] *Res adversus admoneri homo [de re aut cura] Re- ligio, nis, f.*
- 562 Our time slides away silently, it makes no noise, it does not put us in mind of its swiftness. *Tacitus labi ætas, tis, f. nihil tumultuari, nihil ad- monere velocitas, tis, f. suus. Sen.*
- 563 Our Infirmary often reminds us of Mortality. *Imbecillitas, tis, f. noster sæpe ego admonere morta- litas, tis, f. Id.*
- 564 ¶ He that is accused of a wicked action, or he that is called in question about any thing, is called reus [an accused person.] But he that is accused of a fault, is not consequently in fault. *Qui accusari facinus, oris, n. aut qui ^a postulari ^b de res aliquis, vocari reus. Sed qui reus esse culpa, non continuo in culpa esse.*
- 565 For many very innocent persons have been brought to trial for life, and condemned to death. *Multus enim homo in- nocentissimus caput, itis, n. accusatus, & caput damna- tus fuisse.*
- 566 It will not be amiss in this place to advertise Boys of the common mistake of Dictionary-makers in the word Reus, who without reason teach, that it is an Adjective sometimes signify- ing guilty. *Non abs res esse hic in locus, i, m. commonere puer, ri, m. communis erratum Lexicographus, i, m. in vox, cis, f. Reus, qui temerè (CV.) docere, is esse non- nunquam Adjectivum sig- nificans nocentem.*
- 567 Tho' these are little things, Boys are a teaching as yet, and we put Grammarians in mind of their duty. *Ut parvus ¹³ esse hic, puer, ri, m. doceri adhuc; & Grammaticus officium su- us commonere. Quintil. l. 1. c. 5.*

* Some Ablatives are put after these Verbs without a Preposition, according to Rule LXIII. such as crimine, capite, morte, &c.

Examples.

¶ Persons condemned to die are punish'd with death. Homo ^b caput, itis, n. 563
^a damnatus ^b mors, tis, f.
^a multari.

All mankind is condemned to die. Omnis humanus genus, 569
eris, n. mors damnatus esse.
Sen.

No body has condemned Wisdom to Poverty. Nemo sapientia pauper- 570
tas, tis, f. damnare. Id.

Nature, by a fixed Law, has condemned degenerate Souls to infernal Darkness: Natura scdus, eris, n. 571
certus degener, is, anima te-
nebræ, arum, f. pl. damnare
but to the Pious the Gate of Heaven is open. Avernus, i, m. At pius Cœ-
lum porta patere. Sil. l. 15.

All the works of Mortals are condemned to Mortality. Omnis mortalis opus, 572
eris, n. mortalitas, tis, f.
damnatus esse.

Also other Ablatives, according to Rule CII, and CIII. As, ab-
solvo scelerē, peccato, suspicione, &c.

XLIV. Satago, misereor, miseresco, govern
a Genitive Case. Lat. Synt. p. 86, n. 148, o.

Pity thy poor Compani- Misereeri inops, is, socius. 573
ons. Juv.

¶ Heraclitus, as often as he was come abroad, and had beheld so many people about him living badly, wept; he ^a pitied ^b all that met him [who were] merry. Heraclitus, quoties ^c pro- 574
dire, ii, & tantum circa sui
malè vivens (XXV) vi-
dere, ^a flere; ^a misereeri
omnis, qui sui (LVII)
latus occurrere. Senec.

Xantippe Socrates's Wife was employ'd sufficiently day and night in quarrels and teazings. Xantippe Socrates, is, m. 575
uxor ^b ira & ^b molestia per
dies perque nox, etis, f.
^a satagere. Agell. l. 17.
O I am

- 576 I am employ'd enough in my own Affairs. I am not at leisure for other mens. *Satagere meus res, non vacare (lxxxvi.) ego alienus.*

XLV. Reminiscor, obliviscor, and memini, govern a Genitive Case or an Accusative. *Lat. Synt. p. 87, n. 149, o.*

Examples. I. Of the Genitive.

- 577 A good man easily forgets Injuries. *Vir bonus facile oblivisci Injuria.*
- 578 It is a pleasant thing to remember labours past. *Dulcis esse meminisse labor, ris, m. actus.*
- 579 God himself commands thee to remember death. *Ipse jubere mors, tis, f. tu meminisse Deus. Ov.*
- 580 A man that is pitiful towards a calamitous person, remembers himself. *Homo, qui in homo calamitosus esse misericors, meminisse sui.*
- 581 That which one loves very much, he cannot forget. *Qui quisque vehementer amare, is non posse oblivisci.*
- 582 ¶ Let young men, when they shall have a mind to give themselves to Diversion, beware of Immoderateness, and remember Modesty. *Adolescens, tis, c. cum dare sui jucunditas, tis, f. velle, cavere intemperantia, & meminisse verecundia. C. Off. i.*

2. Of the Accusative.

- 583 Thou art one of a very happy Memory, who usest to forget nothing but Injuries. *Tu esse memoria felicissimus, qui oblivisci nihil solere, nisi injuria.*
- 584 Good men remember Benefits. *Bonus beneficium meminisse.*
- 585 He ought to remember good turns, whom they are is, in qui collatus esse, bestowed

Verbs put Acquisitively.

147

bestowed upon, not he to non commemorare is; qui
mention, who bestowed ³ conferre, tuli. C. Am.
them.

¶ One learns sooner and Discere citius, meminif- 586
remembers more willingly seque libentiùs ille, Qui quis
that which he derides, than deridere, quàm qui probare
that which he approves and & venerari. Hor.
admires.

* Memini, to mention, governs a Genitive or Ablative
with de.

Example.

¶ Never mention God Ne unquam ¹¹ memi- 587
but with caution, fear, and nisse Deus [de Deus] nisi
reverence. cautè, timidè, & reverenter.

The Dative Case.

XLVI. All Verbs (Personal and Impersonal)
put acquisitively, will have a Dative Case.

Omnia verba acquisitivè, &c. Lat. Synt.

p. 87, n. 149, o.

Note, Such Verbs have generally the Signs TO or
FOR after them, but not always.

Praise is due to Virtue. Laus debēri virtus, tis, f. 588

The greatest Reverence is due to a Child. Maxima debēri puer, ri, 589
m. reverentia. Juv.

We owe Dutifulness to our Parents. Parens, tis, c. noster de- 590
bēre pietas, tis, f. Senec.

We must beware, lest we open our Ears to Flatterers. Cavēre esse, nè (CVI.) 591
patēfacere auris, is, f. assen-
tator, ris, m. C. Off. 1.

That which thou dost well, thou dost for thy self, not for another. Qui bene facere, facere 592
tu, non alius. Plaut.

- 593 Punishments are prepared for the wicked in Hell. *Impius apud inferi, orum, m. pœna præparatus esse. C. de Inv.*
- 594 Nature engages us to our Parents and Country. *Parens & patria natura ego conciliare. C.*
- 595 The wise man makes a Fortune himself for himself. *Sapiens ipse fingere fortuna sui. Plaut.*
- 596 Has not Nature set a Bound [Measure] to Desires? *Nonne cupido, inis, f. statuere natura modus? Hor.*
- 597 The Sun shines even to the Wicked. *Etiam sceleratus sol lucere. Senec.*
- 598 That which may happen to one body, may happen to any body. *Quivis posse accidere, qui quisquam [accidere] posse.*
- 599 Let him wish for no more, to whom that has happen'd, which is enough. *Qui satis esse, qui contingere, tigi, hic nihil amplius optare. Hor.*
- 600 Many good things have happen'd to many beyond expectation. *Multus præter spes multus evenire bonum. Plaut.*
- 601 A return to Heaven is open to every good Soul, when it is gone out of the Body. *Optimus quisque animus, cum è corpus, oris, n. ¹⁹ excedere, f. reditus ad cælum patere. C. Sen.*
- 602 We were not born for our selves only. *Non ego solum nasci. C.*
- 603 The covetous man gets Riches for others, not for himself. *Avarus alius, non sui divitiarum, f. pl. parare.*
- 604 So you Oxen carry Plows not for your selves. *Sic tu non tu ferre aratrum bos, vis, c.*
- 605 And you Sheep bear Fleeces not for your selves. *Et tu non tu vellus, eris, n. ferre ovis, is, f.*
- 606 And you Birds make Nests not for your selves. *Et tu non tu nidificare avis, is, f.*
- 607 And you Bees make Honey not for your selves. *Et tu non tu mellificare apis, is, f. Virg.*

Verbs put Acquisitively.

149

A Person that courteously shews the way to one mistaking, does as if he should light a Candle from his Candle; it shines not the less to himself, when he has lighted for him.

608

Homo, qui errans comiter monstrare via, quasi lumen, inis, n. de suis lumen accendere, facere; nihilo-minus ipse lucere, cum ille accendere, di. C.

¶ *Phrases. Miscere vinum aquæ, to mix Wine with [put Wine to] Water. Hoc tibi suadeo [Scil. facere] I advise thee to do this. Malè evenit nobis, We have had Fortune, ill success. Optimè evenit nobis, We are prosperous, have good success.*

¶ *The tenacious Burr is wout to grow mixt with the standing Corn.*

609

Mistus tenax, cis, seget, tis, f. crescere lappa solere. Ov.

Sometimes sad things are mixed with joyful things.

610

Interdum misceri tristis lætus. Ov.

That thou mayst do good, whilst thou delightest, mix what is profitable with that which is pleasant.

611

Ut prodesse, dum delectare, miscere utilis dulcis. Vid. Hor. de Arte Poet.

Poverty often persuades men to do ill things,

612

Paupertas sæpe suadere malum homo.

Gold has often persuaded many [to do] many things ill.

613

Aurum sæpe suadere, si, multus multus perperam. Pl.

Many good men have had fortune, many bad men are very prosperous.

614

Malè evenire, multus latus, optimè multus improbus.

The day would fail me, if I should have a mind to recount what good men have had hard fortune, what bad men have prospered.

615

Dies ego²² deficere, si velle numerare, quis bonus malè (civ.) evenire, quis improbus optimè. C. de N. D. 3.

Note, To is not always a Sign of the Dative Case, for after Verbs of local Motion, and also after exhort, provoke, call, invite, apply, add, incline, belong, reach, and such like Verbs, it is commonly made by ad.

Examples.

- 616 ¶ It belongs to parents and Teachers to exhort Children to Patience, Peace, and Concord, tho' they be provoked to Fightings. *Attinēre ad* parents, *tis, c.* & *præceptor, ris, m.* hortari puer *ad* patientia, *pax, cis, f.* & *concordia, etiamsi* ¹³ *laccessi ad* pugnae, *arum, f. pl.*
- 617 Apply thy self to the study of Learning and Virtue, which tends to thy praise and happiness. *Applicare tu ad* studium doctrina & virtus, qui *spectare ad* laus, *dis, f.* & *felicitas, tis, f.* tuus.
- 618 The Loadstone draws Iron to itself. *Magnes ferrum ad* sui *allicere. C.*
- 619 Later or sooner we haste to one place. *Seriùs aut citiùs* sedes, *is, f.* *properare ad* unus. *Or.*
- 620 We are all drawn to the desire of Knowledge. *Omnis trahi ad* cognitio, *nis, f.* cupiditas, *tis, f.* *C.*
- 621 It is very laudable to apply Riches to Beneficence and Liberality. *Honestissimus esse* divitiarum *ad* beneficentia & liberalitas *conferre. C. Off. 1.*
- 622 We were born for Society and the Community of Mankind, and therefore we ought always to contribute something to the common advantage. *Ad* societas, *tis, f.* & *communitas, tis, f.* genus, *eris, n.* humanus ³ *nasci, natus, itaque semper aliquid ad communis utilitas debere afferre. Cic.*
- 623 There are two things that most of all put men upon mischief, Luxury and Covetousness. *Duo res esse, qui homo maximè impellere ad* maleficio, *luxuries & avaritia. Ad Heren.*
- 624 Thou oughtest to apply thy Prudence and Understanding to the good of men. *Ad* homo utilitas prudentia & intelligentia tuus *conferre debere.*

Verbs put Acquisitively.

151

Honour nourishes Arts ; Honos alere ars, tis, f. 625
and we are all encouraged omnisque incendi ad studi-
to our studies by glory. um gloria. C.

Note, It may be made either way, after several Verbs compounded with ad ; as also after apto, conuoco, obijcio, oppono, refero, renuncio, rescribo, sufficio, &c. See the Index Variæ Structuræ.

Particular Sorts of Verbs put Acquisitively.

XLVII. Verbs that signify Profit or Disprofit. * *Imprimis, Verba significantia commodum. &c. L. Synt. p. 87, n. 149, o.*

* *Viz. Commodo, incommodo, noceo, officio, profum, obsum, conduco, caveo, consulo, prospicio ; and all Verbs signifying to help, favour, or please, and the contrary ; as, Auxilior, opulor, subvenio, succurro, patrocinator, medeor, medicor, faveo, studeo, aspiro, ignosco, indulgeo, parco, plaudo, respondeo, placeo, displiceo, adolor, assentor, blandior, grator, gratulor, lenocinator, palpor, &c.*

Huber also might be referr'd Verbs signifying to obey, or be against. Several of these Verbs do also fall under others of the Rules following ; especially Rule LVII.

One ungrateful person does harm to all the mis- table.	Ingratus unus miser om- nis nocere. Publ.	626
--	--	-----

Whosoever shall spare the bad, does harm to the good.	Bonus nocere, quisquis ¹⁸ parcere, pepercit, maius. Id.	627
---	--	-----

Flattery can harm no body but him who delights in it [is delighted with it.]	Assentatio nocere posse nemo, inis, c. nisi is, qui is delectari. C. de Am.	628
---	---	-----

Many good things [of] ours do hurt to us.	Multus bonus noster ego nocere. Senec.	629
--	---	-----

Pardon thou another of- ten, never thy self.	Ignoscere sæpe alter, nun- quam tu.	630
---	--	-----

Pardon others many things, thy self nothing.	Ignoscere alius multus, nihil tu. Aufon.	631
---	---	-----

'Tis

- 632 'Tis usual with men to forgive themselves every thing, to remit nothing to others. Familiaris esse homo, omnis sui ignoscere, nihil aliud remittere.
- 633 Other mens things please us more, our things others. Alienus ego, noster plus alius placere.
- 634 That is kept with great danger, which pleases many. Magnus periculum custodiri, qui multus placere.
- 635 It is a commendation to displease the bad. Malus displicere laus esse.
- 636 Let whatever has pleased God, please man. Placere homo quicquid Deus placere. Senec.
- 637 All men love [seek for] liberty by nature. Omnis libertas, tis, f. natura studere. Plaut.
- 638 Every one favours [studies] his own advantage. Quisque suus studere commodum.
- 639 ¶ Thou canst counsel others, thou art wise abroad, [but] thou canst not help thy self. Alius consilium dare posse, foris sapere, tu non posse auxiliari. Ter.
- 640 Many great men have lamented, that Favour did not answer their Merits. Plorare suos non respondere favor, is, m. multus homo summus meritum. Hor.
- 641 We are soon satisfied in our selves; we easily assent to those that affirm that we are very good or very wise: We are so fond of our selves, that we are willing to be praised. Citò ego placere; optimus ego esse aut sapientissimus affirmans facile assentiri: adeo indulgere ego, ut laudari (cvi) velle. Senec.
- 642 Who would pardon him that has taken this upon himself, to correct the Manners of others, and reprove Sins; if he himself should deviate from his duty in any thing? Qui sui (XLVI.) hoc sumere, psi, ut mos, ris, m. (CVI.) corrigere alius, ac peccatum reprehendere, quis hic ²² ignoscere, si quis in res ipse ab officium ²³ declinare? Cic.

Verbs put Acquisitively.

153

They are easily pardon'd, who do not endeavour to persist in, but to recal themselves from their error. Ille facile + ignosci, qui non perseverare, sed ab erratum sui revocare moliri. Cic. + Impersonal. 643

What is that which is profitable to poor and rich equally, [which] being neglected will harm Children and old Men equally? Quid is esse, qui æquè pauper prodesse, locuples, tis, æquè, æquè neglectus puer senexque nocere? Vid. Hor. Epist. 1. 1. 644

¶ *Phrases.* Consulo tibi, *I consult for thee*, [thy good] or, *I take care of thee.* Tibi consultum volo, *I wish thy good.*

¶ *We ought to consult for Peace.* Pax, cis, f. consulere debere. 645

God takes care of all and every man. Deus consulere homo omnes & singuli. 646

Human affairs are taken care of by the Providence of God. Deus providentia consuli res humanus. Cic. 647

We ought to consult the good of men, and to be serviceable to human Society. Consulere homo, & servire societas, tis, f. humanus debere. 648

Nature teaches this, that [one] man should wish the good of [another] man. Natura hoc præscribere, ut homo homo consultum velle. Cic. Off. 3. 649

'Tis not so well with human Affairs, that the best [better] things should please the major part; a multitude is an argument of the worst. Non tam bene cum res humanus agi, ut melior plures (CVI.) placere; turba esse argumentum pessimus. Senec. 650

Nevertheless, Juvo, Delecto, Lædo, and Offer do, govern an Accusative Case.

XLVIII. To obey [comply with] or, be against.*

Verba obsequendi, &c. *Lat. Synt.* p. 81, n.

150, O.

* *Viz.* Obedio, pareo, obsequor, obtempero, morigeror, cedo, servio, ausculto; repugno, resisto, obhisto, adversor, reclamo, reluctor, refragor, &c. Some of these may also be referred to Rule LVII.

- 651 To obey God is liberty. *Deus parēre libertas esse.*
Sen.
- 652 Every thing obeys Riches. *Omnis res divitiarum, arum,*
f. pl. *parēre.* Hor.
- 653 Let the Appetite obey Reason. *Appetitus obtemperare ratio, nis, f.*
- 654 We ought to resist Passion. *Iracundia resistere debere.*
- 655 Honesty at the present offends those whom it opposes; afterwards it is commended by those very persons. *Fides in præsentia is, qui resistere, offendere; deinde ab ille ipse laudari. Plin. Ep. 3. 8.*
- 656 No Power can withstand the hatred of many. *Odium multus nullus opes, um, f. pl. posse obfistere. Cic.*
- 657 The mind ought to obey Reason, and to follow whither that leads. *Parere debere animus ratio, & quò illa (CIV.) ducere, sequi. Cic. Tusc. 3.*
- 658 Let Arms give place to the Gown. *Cedere arma, orum, n. pl. toga. Cic.*
- 659 Dissembling is repugnant to Friendship. *Simulatio repugnare amicitia.*
- 660 Be not a Slave to Passion, which you ought to resist. *Ne servire iracundia, qui debere resistere.*
- 661 He is to be accounted free, who is a Slave to no Baseness. *Liber is existimandus esse, qui nullus turpitudine, inis, f. servire. Ad Her.*
- 662 He is not to be accounted a free man, who obeys his Lusts. *Non esse liber habendus, qui cupiditas, tis, f. obdire. C.*

Let the Appetites obey Reason, to which they are subjected by the Law of Nature.

No body can serve Pleasures and Virtue together.

We do not easily withstand the allurements of Pleasure.

Do not comply with a Friend requiring any thing of thee, which is not right.

¶ He that does not withstand Injury, if he can, is in fault as well as if he should do Injury.

Withstand beginnings : cure is prepared too late, when mischiefs are grown strong thro' long delays.

The body must be exercised and so disposed, that it may obey Reason.

He is the first man, who can himself consult, what may be for [his] advantage ; he is the second, who can obey one advising well : he who neither himself knows [how] to consult, nor to obey another, is [a man] of the last wit.

Appetitus, *us, m. ratio*, 663
nis, f. parēre, qui esse sub-
jectus *lex, gis, f. natura*.

Nemo voluptas, *tis, f.* 664
simul & virtus, tis, f. ser-
vire posse.

Non facile obfistere blan- 665
ditiae, arum, f. pl. voluptas. C.

Nolle obsequi amicus po- 666
stulans à tu aliquis, qui non
(CV.) esse rectus. C.

Qui non obfistere injuria, 667
fi posse, tam esse in vitium,
quam si injuria ²² inferre.
C. Off. 1.

Principium obstare : serò 668
medicina parari, Cùm ma-
lum per longus ⁶ invale-
scere, ui, mora. Ov.

Exercendus esse corpus, 669
oris, n. & ita afficiendus, ut
obedire ratio posse. C. Off. 1.

Primus esse vir, qui ipse 670
consulere, quid in rem
esse; secundus is, qui bene
monens obedire : qui nec
ipse consulere, nec al-
ter parēre scire, is extre-
mus esse ingenium (xxvi.)
Liv.

XLIX. To compare : *as, comparo, com-*
pono, confero.

Verba comparandi, &c. *Lat. Synt. p. 87, n.*
149, o.

We often compare small things with great.

Parvus magnus sæpe con- 671
ferre.

Death

- 672 Death is rightly compar'd to Sleep. Mors rectè comparari somnus, i, m.
- 673 What Virtue is to be compar'd to Charity and Liberality? Quis virtus comparandus esse beneficentia & liberalitas?
- 674 The goods of Fortune are not to be compared to the goods of the Mind. Bonum Fortuna non comparandus esse bonum animus.
- 675 Fortune is very rightly compared to the Wind, to which it is very like. Fortuna rectissimè comparari ventus, i, m. qui esse simillimus.
- 676 ¶ God hath given nothing to man, which can be compared with Reason and Wisdom. Deus nihil homo dare, qui comparari (CV.) posse ratio & sapientia.
- 677 I should compare nothing with a pleasant Friend being in my Senses. Nil ego ²⁸ conferre, tui, jucundus sanus amicus. Hor. Sat. 1. 5.

But these Verbs more usually have after them an Ablative with cum.

Interdum additur Ablativus, &c. Lat. Synt. p. 87, n. 149, o.

- 678 The pleasures of the Body are not to be compared with the pleasures of Learning and Knowledge. Voluptas corpus, oris, n. cum doctrina & scientia voluptas non comparandus esse.
- 679 Compare the longest Age of Men with Eternity, and it will be found very short. Conferre longissimus ætas, tis, f. homo cum æternitas, & brevissimus reperiri. C.
- 780 What is there in the World, which can be compared with Friendship? Quid esse in vita, qui cum amicitia comparari (CV.) posse? Cic.
- 781 ¶ To contemn and reckon as nothing Pleasures, Life, Riches, comparing them with the publick good, is the property of a great and lofty Mind. Voluptas, vita, divitiæ contemnere & pro nihilo ducere, comparans (VIII.) cum utilitas communis, magnus animus & excelsus esse. Cic. Off. 3.

L. To give, or to restore; as, do, dedo, dono, reddo, trado, refero, impertio, tribuo, gratificor, indulgeo.

Verba dandi, &c. Lat. Synt. p. 87, n. 149, o.

We all easily give right counsels to the sick, when we are well.

Give not thy self to Pleasures, nor to Sloth.

Epicurus was too much given to pleasures.

Give to every one according to his deserving.

Intemperate Youth transmits a wasted Body to Old Age.

He gives a Benefit twice to a poor man, who gives soon.

Life has given nothing to mortals without great labour.

We must impart something of our Estate to indigent persons.

Justice is employ'd in giving every one his own.

¶ Thou sinnest twice, when thou affordest compliance to one sinning.

What? Do you then, when you are angry, yield up the government of your Mind to that passion?

Give not the Reins to thy

Facile omnis, cum valere, rectus consilium agrotus, i, m. dare. Ter.

Ne tu ¹⁰ dedere voluptas, neque desidia. 682

Epicurus nimis voluptas, ³ dedi, deditus sum. Cic. 684

Quisque pro dignitas ¹⁰ tribuere. C. Off. 1. 685

Intemperans adolefcentia effectus corpus, oris, n. tradere senectus, tis, f. C. Sen. 686

Inops, is, beneficium bis dare, qui dare citò. 687

Nil sine magnus vita labor, is, m. dare mortalis. Hor. 688

Homo indigens de res familiaris esse (LXXVIII.) impertire. C. 689

In tribuere suum quisque justitia versari. C. 690

Bis peccare, cum peccans obsequium accommodare. 691

Quid? tunc, cum esse iratus, permittere ille iracundia dominatus animus tuus? Cic. de Rep. 692

Nè frenum animus per- 693

Mind when it is warm *mittere calens*; dare **spa-*
[i. e. in a Passion;] allow a *tium, tenuisque mora. Stat.*
small space and delay.

694 When thou hast given thy self up to carelesness and idleness, do not thou call upon the Gods. *Ubi socordia tute atque ignavia tradere, didi, ne-tiquam deus ¹⁰ implorare. Sall.*

695 When thou givest a Benefit to a deserving person, thou obligeest all. *Beneficium dignus ubi dare, omnis obligare.*

696 Whatever is given to the poor, is out of Fortune's reach [power.] *Extra Fortuna esse quicquid donari egenus. Mart.*

¶ *Gratiam referre alicui, To requite any one. Grati-*
ficari aliquid alicui, To gratify one in any thing; Dare
operam rei, To mind or study a Thing.

697 Neither God nor Parents can be requited. *Nec Deus nec Parens gratia referri posse.*

698 They say Tarquinius said, that he had understood then, when he was in banishment, what faithful friends he had had, and what unfaithful ones, when he could now requite neither. *Tarquinius dicere, xi, ferre, tum cum exul esse, fui intelligere, exi, quis fidus amicus ¹⁷ habere, quisque infidus, cum jam neuter referre gratia ²³ posse. C. Am.*

699 Parents often gratify their Children in that which does harm to them. *Parens saepe gratificari id liberi, orum, m. pl. qui ille obesse. (Rule LV.)*

700 Pythagoras allowed not all Pulse to his Belly; he would not eat Beans. *Pythagoras venter, tris, m. indulgere, si, non omnis legumen, inis, n. ³ nolle esse faba.*

LI. To command, or shew.

Verba imperandi, &c. Lat. Synt. p. 88, n.

150, O.

701 To govern thy Passion and thy Tongue, when thou *Moderari animus & oratio, cum esse iratus, mag-*

- art angry, is a piece of great *nus sapientia (XLI.) esse.*
Wisdom. C. ad Q. F.
- He is not happy, who does *Non esse beatus, esse* 702
 not think himself to be *fui [beatum] qui non pu-*
 so, tho' he commands the *tare, licet (CVI.) imperare*
 World. *mundus, i, m. Senec.*
- Wise men command their *Sapiens imperare cupi-* 703
 Lusts, which others serve. *ditas suus, qui cæter ser-*
vire (XLVIII.) Cic.
- Temperance commands plea- *Temperantia voluptas* 704
 sures. *imperare. Senec.*
- Rule thy Tongue. *Lingua temperare. Pl.* 705
- How shall he command *Quomodo alius impe-* 706
 others, who cannot command *rare, qui non posse imperare*
 his own Lusts? *cupiditas suus? C. Par. 6.*
- He does wickedly, who *Qui errans non monstra-* 707
 does not shew the way to *re via, improbè facere.*
 one that goes wrong. *C. Off. 3.*
- ¶ All is in this, that thou *Totum in is esse, ut tu* 708
 shouldst command thy self. *(CV.) imperare. Cic.*
- When it is advised, that *Cum præcipi, ut egomet* 709
 we should command ourselves, *ipse ²² imperare, hoc præ-*
 this is advised, that Reason *cipi, ut ratio ²² coercere*
 should restrain Rashness, and *temeritas, imperareque in-*
 should command the inferior *ferior pars animus. C.*
 part of the Soul. *Tusc. 2.*
- He that shall not mode- *Qui non moderari ira,* 710
 rate his Passion, will wish *infectus velle esse, dolor*
 that to be undone, which *qui (CV.) ¹³ suadere, si.*
 Resentment shall put him *Hor.*
 upon.
- How foolish a thing is it *Quam stultus esse ætas,* 711
 to dispose of an Age? We *tis, f. disponere? Ne cra-*
 are not masters of so much as *stinus [dies] quidem domi-*
 to-morrow. *nari. Senec.*
- Let there be a Censor, *Esse censor, qui docere* 712
 who may teach men to rule *vir moderari uxor, ris, f.*
 their Wives. *C. 2. de Rep.*

LII. To promise, or to pay.

Verba promittendi, &c. Lat. Synt. p. 89, n.

150, o.

- 713 No body can promise him- Nemo ²² posse sui cra-
self to morrow. stinus [dies] polliceri.
- 714 If thou hast promised any Si quid hostis promittē-
thing to an Enemy, thou re, fides is datus fallere
oughtest not to break the pro- non oportere. C. Off. 1.
mise made to him.
- 715 Those promises are not to Promissum non servan-
be kept, which are hurtful dus esse is, qui (CV.) esse
to those, to whom you have hic, qui (CV.) promittēre,
promised them. inutilis. Cic.
- 716 ¶ Antipater says, that it Esse bonus vir (XLI.)
is not the part of a good solvère quisquam adulteri-
man to pay to any one nus nummus (plur.) pro
counterfeit Money for good, bonus negare Antipater,
and Cicero agrees with him isque (LVII.) assentiri Ci-
in it. cero. Off. 3.

LIII. To trust.

Verba fidendi, &c. Lat. Synt. p. 88, n.

150, o.

- 717 Beware lest thou trustest Cavere, ne nimium tu
thy self too much. (CVI.) confidere. C. Am.
- 718 Let no body trust too much Nemo ^a confidere nimi-
to Prosperity. um ^b secundæ res. Sen.
- 719 Believe not any one more Ne quis de tu plus quam
than your self of your self. tu ¹³ credere. Hor.
- 720 We are wont not to be- Mendax, eis, homo, ne ve-
lieve a lying person, even rum quidem dicens, cre-
when he speaks truth. dere solere. C. Div. 2.
- 721 Men believe their Eyes Homo amplius oculus,
more than their Ears. quam auris credere. Sen.
- 722 ¶ Guardianship is to be Tutela ad is utilitas,
managed to the advantage qui commissus esse [alicui]

of those who are committed non ad is, qui commissus
to trust, not of them to whom esse, gerendus esse. C.
it is committed.

Off. 1.

The Phœnicians first (if Phoenix, cis, primus (fa- 723
fame is believ'd) ventur'd to ma si * credi) ausus [esse]
signify by rude marks a word mansurus rudis vox, cis, f.
about to remain. signare figura. Lucan.

No Fortune is more dan- Nullus fortuna minus 724
gerously trusted, than that bene * credi, quàm opti-
which is very good. mus. Senec.

'Tis not safe to believe Non bene fama * credi; 725
Fame; she is often a liar, esse mendax is sæpe, &
and signs many things.. plurimus fingere.

We ought not quickly to Non debere citò credere 726
believe those things, which hic, qui narrari de quis-
are told [us] concerning any quàm obrectatio. Sen. de
one's backbitings. Ir. 2.

Nevertheless, credo governs an Accusative Case of the
thing most commonly; as, Credo hæc, I believe these
things, rather than his.

Example.

Men commonly believe Homo ferè libenter id, 727
willingly that which they qui velle, credere. Cæs.
wish.

LIV. To threaten, or to be angry with.

Verba minandi, &c. Lat. Synt. p. 89, n.

151, O.

He threatens many, who Multus minari, qui unus 728
does injury to one. facere injuria. Publ.

There is a great part of Magnus pars homo esse, 729
men, which is not angry qui non peccatum, sed pec-
with the faults, but with cans irasci. Senec.
the offenders.

- 730 'Tis the part of a mad-man, to be angry with those things which are without life, or with dumb Animals. *Demens esse, hic irasci, qui anima (LXVI.) carere, aut mutus animal, lis, n. Id.*
- 731 How foolish a thing is it to be angry with those things, which neither have deserved, nor are sensible of our anger? *Quàm stultus esse hic irasci, qui ira nostra nec mereri, nec sentire? Id.*
- 732 It signifies nothing to be angry with him, who does not value thee a rush. *De nihilo esse ille irasci, qui tu non flocci (XLII.) facere. Plaut.*
- 733 Who is angry with a lover? *Quis succensere amans? Ov.*
- 734 ¶ Anger is nothing better, often worse, than those faults at which it was angry. *Ira nihilo melior (XXXIII.) sæpe pejor esse hic delictum, qui irasci. Sen.*
- 735 Thou ought'st not to have been very angry at so small a fault. *Non ³ debere, ui, graviter irasci (Numb. 35.) tantulum peccatum.*
- 736 It is recorded, that Pistratus, when a certain drunken Guest had said many things against his Cruelty, said, that he was no more angry at him, than if one had run against him being blindfolded. *Memoria prodi (L.) Pistratus, cum multus in crudelitas is ebrius quidam conviva dicere, dicere, non magis sui ille succensere, quam si quis obligatus oculus in sui incurrere. Senec.*
- 737 A partial esteem of our selves makes us passionate, and we are not willing to suffer those things, which we would do. But let us set our selves in that place, in which he is, whom we are angry with. *Iniquus ego æstimatio iracundus ego facere, & qui facere ²³ velle (CV.) pati nolle. Quin is locus ego constituere, qui ille esse, ^b qui ^a irasci. Id.*

LV. Also Sum with its Compounds, except Possum.

Sum cum compositis, &c. Lat. Synt. p. 89,

n. 151, o.

A word is enough to the wife. Dictum sapiens sat esse. 738

It can be well with [to] no wicked man. Bene esse posse nemo improbus. C. 739

That which is enough for Nature, is not enough for a man. Qui natura satis esse, homo non esse. Id. 740

A great Fortune is a great Slavery to its Master. Fortuna magnus magnus dominus esse servitus. 741

The covetous man is rich to his Heir, but poor to himself. Avarus hæres, dis, c. dives, pauper at ipse sui esse. 742

There is in Youth the greatest weakness of Judgment. Adolescentia inesse maximus imbecillitas judicium. C. Off. 1. 743

There is by nature in our Minds an insatiable desire of seeing Truth. Natura inesse mens noster insatiabilis quidam cupiditas verum visendus. 744

Scornfulness is in the fair. Fastus inesse pulcher. Ov. 745

Nature commands us to do good to men. Homo prodesse natura jubere. Senec. 746

We ought to do good to one another. Debere prodesse alius alius. 747

There are some that neither do good to themselves, nor to others. Esse [quidam] qui neque sui nec alius prodesse. C. Off. 2. 748

It is a greater thing to do good to many, than to have great wealth. Major esse prodesse multus quam magnus opes, um, f. pl. habere. C. de N. D. 749

A little is enough to Nature; nothing is enough to Covetousness. Natura satis esse parum; cupiditas nihil satis esse. Sen. 750

- 751 ¶ *As Magistrates are above the People, so the Laws are above Magistrates.* Ut magistratus præesse populus, ita lex præesse magistratus.
- 752 *Let us do that strenuously, which is equally profitable to poor and rich.* Agere gnaviter is, qui æque pauper prodesse locuples æquè. Hor.
- 753 *The study of honest Virtue equally profits the poor and rich.* Virtus honestus pauper prodesse studium, & locuples æquè.
- 754 *Who is there, to whom it is not evident, that men can do very much good or hurt to men?* Quis esse, qui non (cv.) esse perspicuus, homo homo plurimum prodesse aut obesse posse? C.

¶ Hoc mihi deest, I want this.

- 755 ¶ *Poverty wants many things, Covetousness all things.* Deesse inopia multus, avaritia omnis.
- 756 *A covetous man wants as well that which he has, as that which he has not.* Tam deesse avarus qui habere, quam qui non habere.

LVI. Also Verbs compounded with satis, benè, and malè.

- 757 *He does a kindness to himself that does a kindness to a poor man.* Sui benefacere ipse qui egenus benefacere.
- 758 *If thou dost a kindness to the good, that kindness is not lost.* Si benefacere bonus, is beneficium haud perire.
- 759 *If thou dost any kindness to a bad man, that kindness is lost.* Malus si quid bene facere, is beneficium interire. Plaut.
- 760 *That kindness which is done to the good, is not lost.* Qui benefici bonus, haud perire. Id.

LVII. Finally, certain Verbs compounded with, præ, ad, con, sub, ante, post, ob, in, inter, and super.

Dativum postulant Verba composita, &c.
Lat. Synt. p. 89, n. 151, o.

Præ.

Friendship is better than Relation.	Amicitia præstare propin- quitas, tis, f.	761
A good Name is better than Riches.	Existimatio bonus præ- stare divitiæ, ærum, f. pl.	762
The Soul is much better than the Body.	Animus corpus, oris, n. multum præstare.	763
Man far excels other living Creatures, and one man another, an understanding man a fool.	Homo longè præstare cæter animans, & vir vir, intelligens stultus.	764
Prefer Virtue to Riches, Friendship to Money, and profitable things to pleasant.	Præferre virtus divitiæ, amicitia pecunia, & utilis jucundus.	765
Prefer not thy self to others, because of abundance of fortune.	Ne ¹⁰ præferre tu alius propter abundantia fortu- na. C.	766
Mars presides over Arms.	Mars præsidere arma, orum, n. pl. Ov.	767

Ad.

Stick to Justice and Honesty.	Adhærescere justitia & honestas.	768
The good take to themselves the good [for] Companions.	Bonus bonus sui socius adsciscere.	769
Take care that thou dost not rashly assent to things unknown.	Cavere ne temerè as- sentiri incognitus. C. Off.	770

- 771 Fame delights to add false things to true. Fama gaudere falsus addere verus. Ov.
- 772 Do not lay hands on other mens Goods. Nè ¹⁰ afferre manus alienus bonum. C.
- 773 Give not thy mind to pleasure. Nè ¹⁰ addicere animus voluptas. Sen.
- 774 The bigness of a lye increases, and a new Author adds something to things heard [by him.] Mensura fictum crescere, & auditus aliquid novus adjicere auctor. Ov.

Con.

- 775 Themistocles kill'd himself. Themistocles sui mortis, f. consciscere, scivi.
- 776 A sword is ill trusted with an angry man. Malè iratus ferrum committi. Sen. de Ir.
- 777 Socrates durst not trust himself with [to] Anger: I would beat thee (says he to his Servant) if I were not angry. Socrates non ¹⁰ audere, sus sum, fui ira committere: Cædere tu (servus ait) nisi irasci. Id.
- 778 All things are not agreeable to all years. Non omnis annus omnis convenire. Gal.
- 779 How small a part of the World is committed to our Eyes? Quotus pars mundus noster oculus committi? Sen.

Sub.

- 780 Nothing flourishes always; Age succeeds Age. Nihil semper florere; ætas succedere ætas. C.
- 781 One World does not suffice the Pellean young man. Unus Pellæus juvenis non sufficere orbis. Juven.
- 782 It is a king-like thing (believe me) to help those that are fallen. Regius credere (LIII.) ego res esse succurrere lapsus. Ov.

Ante.

- 783 Prefer Virtue before [to] Riches, and those things tie, & is, qui esse honestioribus

Verbs compounded with præ, ad, &c. 167

- which are honest to things *stus, is qui vidēri uti-*
 which seem profitable. *lis.*
- A good Magistrate prefers *Bonus magistratus ante-* 784
 the publick good to his own. *ponēre communis utilitas,*
tis, f. suus.
- Where can you find him *Ubi iste invenire, qui* 785
 that prefers the advantage *commodum amicus (CV.)*
 of a Friend before [to] his *anteponēre suus? C. Am.*
 own?
- Virtue excels all things. *Virtus anteire omnis* 786
res.
- The least excellence of the *Minimus animus præ-* 787
 Mind excels all the good *stantia omnis corpus, oris,*
 things of the Body. *n. bonum anteire. C.*
- Many have preferred pri- *Multus privatus otium* 788
 vate quiet before publick em- *negotium publicus anteferre,*
 ployments. *tuli.*
- ¶ The unlearned and sa- *Indoctus & agrestis ge-* 789
 vage sort of men always *nus, eris, n. homo antefer-*
 prefer Profit before Honour; *re semper utilitas honestas,*
 but the civiliz'd and polish'd *tis, f. sed urbanus & poli-*
 sort prefer Dignity before *tus genus res omnis dig-*
 all things. *nitas anteponēre. Cic.*
- Always remember, how *Semper in promptu ha-* 790
 much the Nature of Man *bēre, quantum natura ho-*
 excels Beasts. *mo bestia (CIV.) antece-*
dere. C. Off.
- One Day spent well, and *Unus dies benè, & ex* 791
 according to the Precepts of *præceptum virtus & reli-*
 Virtue and Religion, is to *gio actus, peccans immor-*
 be preferred to a sinning *talitas anteponendus esse.*
 Immortality.
- Post.
- Children commonly value *Puer ferè omnis lusus,* 792
 all things less than play. *us, m. postponēre.*

- 793 Dost thou wonder, seeing thou valu'st all things less than Money, that no body loves thee? *Mirari, cum tu ponere omnis + nummus, quod tu nullus amare? + Plural.*

Ob.

- 794 Youth creeps upon Childhood, old Age upon Youth. *Adolescentia pueritia, adolescentia senectus, tis, f. obrepere. C. Sen.*
- 795 Many uneasinesses [displeasing things] are met with by him that lives long. *Multus pœnitendus occurrere vivens diu.*
- 796 ¶ It is not the part of a courageous man, to expose himself to dangers without cause, than which nothing can be more foolish. *Non esse magnanimus vir, offerre sui periculum sine causa, qui nihil posse esse stultior. C. Off. 1.*

In.

- 797 Many dangers hang over us continually. *Multus ego impendēre periculum perpetuo.*
- 798 Death hangs over men always, as the Stone over Tantalus. *Mors homo, inis, c. quasi faxum Tantalus, semper impendēre. C. Fin.*
- 799 A good man envies nobody. *Probus invidēre nemo, inis, c. C.*
- 800 Nothing is happy to him, over whom some terror always hangs. *Nihil esse is beatus, qui semper aliquis terror (CV.) impendēre. C.*
- 801 To indulge pleasure, is the beginning of all mischiefs. *Voluptas indulgēre initium esse malum omnis. Senec.*
- 802 Does not the sick man hanker after Waters being forbidden him? *Nonne interdictus immūre æger aqua? Ovid.*
- 803 ¶ It is a wretched thing to depend [lean] upon another man's Reputation. *Miser esse alienus incumbēre fama. Juven.*

Indulge

Verbs compounded with præ, ad, &c. 169

Indulge your Body so Corpus, oris, n. tantum 804
much as is sufficient to good indulgēre, quantum bonus
health. valetudo, inis, f. satis esse.

Sen.

Bitter Enemies deserve Melius de ego mereri 805
better of us, than those acerbus inimicus, quàm is
Friends that indulge sins, amicus, qui peccatum in-
and drive us into mischief dulgēre, & obsequium ego
by obsequiousness. in fraus, dis, f. impellēre.

C. Am.

Fern that is to be burn'd Neglectus urendus filix 806
grows in neglected Fields. innascei ager, gri, m. Hor.

He must denounce war a- * Oportere is, qui (CV.) 807
gainst his Lusts and Plea- velle esse bonus, bellum in-
sure, who would be good. dicere cupiditas, tis, f. &
voluptas, tis, f. * Rule

LXXXVII.

Let us always remember, Semper in promptu ha- 808
that we denounce war a- bēre, ego bellum indicere
gainst the World, the Flesh, mundus, carō, rnis, f. &
and the Devil. diabolus.

Inter.

God is amongst us. Interesse ego Deus. Sen. 809

Nothing is shut to God, Nihil Deus clausus esse, 810
he is present to our Minds, interesse animus noster, &
and intervenes in the midst cogitatio medius interve-
of our thoughts. nire. Senec.

God the beholder of all Deus speculator omnis 811
things is present in Dark- tenebræ, arum, f. pl. inter-
ness, is present also in our esse, interesse & animus
Thoughts, which are as it noster, quasi alter tenebræ.
were another Darkniss. Min. Felix.

How much [one] man Homo homo quid præ- 812
excels [another] man! How stare! Stultus intelligens
much a wise man differs quid interesse! Ter. Eun.
from a fool!

Super.

Mourning often comes in Luctus sæpe lætitia su- 813
the midst of Mirth. pervenire.

Q

* N. B.

* N. B. Some Verbs compounded with these Prepositions, do govern also an Accusative Case as well as a Dative; viz. Ante — eo, — cedo, — cello — venio, — verto: Præ — cedo, — curro, — verto, — sto, — gre-
dior; subeo, &c. (See the Index Var. Structur.)

Examples.

- 814 ¶ The nature of man exceeds all living creatures. Natura homo omnis animans anteire. C.
- 815 They affect us with a kind of admiration, who are thought to go before others in Virtue. Admiratio quidam afficere, qui anteire ceteri virtus putari. Cic. Off. 2.
- 816 Many have gone before us to death, all the rest will follow us. Multus ego antecedere, si, ad mors, tis, f. omnis reliquus sequi. Senec.
- 817 We are angry at God, because some one goes beyond us, forgetting how many men are behind us. Consider how many more thou goest before, than thou followest. Deus irasci (LIV.) quod aliquis ego ¹³ antecedere, oblitus quantum (XXV.) homo retro † esse. Considerare quantum plures † antecedere, quam † sequi. Id. † Rule CIV.

LVIII. Sum, es, fui, may be set for habeo, and then the Nominative Case in English shall be the Dative in Latin, and the Accusative in English the Nominative in Latin.

Est pro habeo, &c. Lat. Synt. p. 90, n.

151, O.

- 818 Kings have long Hands. Manus longus esse rex, gis, m.
- 819 Art thou ignorant that Kings have long Hands? An nescire longus rex esse manus? Ov.
- 820 So long as the sick man has life, there is hope. Dum ægrotus anima esse, spes esse.

Man

Sum for habeo.

171

Many Animals have quicker Senses, than Man.

Sensus, *us, m. agilior esse* 821
multus animal, *is, n. quàm homo. Sen.*

Man has some resemblance with God.

Esse homo similitudo, *inis,* 822
f. quidam cum Deus. Cic.

¶ The Soul has a struggle with this heavy Flesh, lest it should be drawn away or depressed: It tends thither from whence it was sent down.

Animus cum hic caro, *nis,* 823
*f. gravis certamen, inis, n. esse, ne²² abstrahi aut fide-
re: Niti illo unde³ dimit-
ti, ffus sum. Senec.*

The † less Wealth, the † less Covetousness the Romans had. Riches brought in Avarice.

Quantum minus * res, 824
tantum minus * cupiditas
² esse Romanus. Divitiæ a-
varitia ³ invehere, *xi. Liv.*

XXXIII. Note 2.

* Rule XXV.

¶ Also suppetit may in like manner be set for habeo :
as, suppetit tibi pecunia, Thou hast Money enough.

Huic confine, &c. Lat. Synt. p. 90, n. 151, o.

¶ I have nothing to re-
turn besides a good will.

Ego nihil suppetere ad re-
munerare, præter voluntas, 825
tis, f.

If thou hast plenty enough to give, be bountiful towards the poor.

Si tu suppetere copia ad
largiri, esse beneficus in e-
genus. C. Off. 1. 826

LIX. Sum, and many other Verbs may have a double Dative Case, one of the Person, another of the Thing.

Sum, cum multis aliis, &c. Lat. Synt. p. 90,
n. 152, o.

Letters are a remedy for forgetfulness.

Literæ, arum, *f. pl.* 827
^b subsidium ^b oblivio, *nis,*
f. a esse.

Covetousness is a great mischief to men.

Magnum ^{bb} malum ^b ho-
mo * esse avaritia. Ad Her. 2. 828

Q₂

Every

- 829 Every one minds his own Pleasure. ^{bb} Cura ^a esse suus ^b quisque voluptas. Ov.
- 830 Cruelty is hated by all, and Piety and Clemency beloved [by all.] ^b Omnis ^a esse ^{bb} odium crudelitas, & ^{bb} amor pietas & clementia.
- 831 ¶ There's nothing that can be a greater advantage, and a greater glory to thee, than to do kindnesses to [deserve well of] as many as may be. Nihil esse, qui ^b tu major ^{bb} fructus, us, m. & major ^{bb} gloria ^a esse (CV.) posse, quam bene mereri de quam plurimus. C. Ep. Fam. 10. 5.
- 832 Go on, young Men, as you do, and pursue the study of Learning; that you may be an honour to yourselves, and a benefit to your friends, and an advantage to the publick. Pergere, ut facere, adolescens, atque incumbere in studium doctrina; ut ^b tu ^{bb} honor, & ^b amicus ^{bb} utilitas, & ^b respublica ^{bb} emolumentum ^a esse (CVI.) posse. C. de Or.
- 833 It is not only to be reckoned not a commendation, but even a fault, to them that injure one, that they may do good to another. Qui nocere alius (XLVII.) ut prodesse alius, ^b hic non modò non ^{bb} laus, dis, f. verum etiam ^{bb} vitium ^a dandus esse. C.

The Dative of the Person is sometimes understood.

Examples.

- 834 ¶ That which thou spendest in Religion [divine things] is gain. Qui in res divinus (CV.) sumere, ^{bb} lucrum ^a esse [sub. ^b tibi.] Plaut.
- 835 Even they who do injustice, hate it. Etiam qui facere [^b sibi] ^{bb} odium ^a habere injuria. Syr.
- 836 He hates his own condition without doubt, whom another's pleases. Qui placere alter, suus mirum ^a esse (LVIII.) [^b ei] ^{bb} odium fors, tis, f. Hor.

It is commonly understood in such phrases as these, Habeo odio, religioni, voluptati, quæstui, studio, curæ, ludibrio, despicari, &c. In which it is also express'd sometimes; as, Studione id sibi habet, an Laudi

A double Accusative Case.

173

Laudi putat fore ? *Ter. Ad. 3. 3.* Quod viro esse odio videas, tute tibi odio habeas. *Plaut.* Quando tu me tibi habes despiciatui. *Id.* Proculcare & ludibrio sibi habere videtur. *Lucret.*

The Accusative Case.

LX. Verbs Transitives, &c. See pag. 80.

¶ LXI. Verbs Neuters may have an Accusative of their own Signification.

Quin etiam Verba, &c. *Lat. Synt. p. 91, n. 152, O.*

¶ He that will live a happy life, must be endued with Virtue. Qui beatus vita vivere velle, is virtus præditus esse oportere. *Senec.* 837

'Tis but a small part of life which we live. Exiguus pars esse vita qui ego vivere. *Sen.* 838

That time which we live, is but a moment, and less than a moment. Punctum esse, qui vivere, re, & punctum minus. *Senec.* 839

Now all that which we have lived, is nothing. Jam nihil esse totum, qui vivere, xi. *C. Gal.* 840

He serves a very miserable Slavery, who serves his Lusts. Miserrimus servire servitus, qui servire cupiditas suos. 841

LXII. Verbs of Asking and Teaching, as also celo, govern two Accusative Cases.

Verba regandi, &c. *Lat. Synt. p. 91, n. 152, O.*

N. B. One of these Accusatives follows the Passive Voice also.

Examples.

Ask God leave [or pardon.] Let God be asked for leave by thee. ^a Poscere ^b Deus ^{bb} venia. *Virg.* Deus posci venia à tu. 842

I ask pardon of thee, confessing my Crimes. Thou art ask'd pardon by me. ^b Tu ^{bb} venia confessus (Num. 55.) crimen, inis, n. poscere. *Claud.* Tu posci venia à ego. 843

- 844 *We all beg peace of thee.* ^{bb} Pax, cis, f. ^b tu poscere
Thou art ask'd for Peace by all. ^{bb} omnis. Virg. Tu posci pax
 ab omnis.
- 845 *Ask God for life and safety. Let God be ask'd for life and safety.* ^b Deus ^{bb} vita rogare &
 salus, tis, f. Sen. Deus
 rogari vita & salus.
- 846 *Want teacheth some persons Temperance. Some are taught Temperance by Want.* Egestas ^b aliquis ^{bb} tem-
 perantia docere. Aliquis
 doceri temperantia ab ege-
 stas.
- 847 *Friends advertise us of many things. We are advertised of many things by Friends.* Amicus ^b ego ^{bb} multus
 admonere. Amoneri mul-
 tus ab amicus. Plin.

¶ *Verbs of Asking often † change the Accusative of the Person * into an Ablative with a Preposition; as, Hoc oro te, or à te, I intreat this of thee. So, exoro, posco, precor, peto, rogo, obsecro, quaeso, exigo, postulo, flagito, percontor.*

Rogandi Verba, &c. Lat. Synt. p. 91, n. 152, o.

- 848 ¶ *We flee to thee, we desire help of thee, we give up our selves wholly to thee.* Ad tu confugere, à tu
 opis petere, tu ego totus
 tradere. C. Tusc. 5.
- 849 *Ask nothing of a Friend but what is honest and right.* Nihil nisi honestus &
 rectus ab amicus postulare.
 C. Am.

† *Some always; as, contendo, quaero, scitor, sciscitor hoc à te.*

* *Some the Accusative of the thing; as, Interrogo, confulo, percontor te de aliquo; so likewise, Doceo, celo te de hac re. Also, moneo, admono, commoneo te de hac re, according to Rule XLIII. Of the various Constructions of these Verbs, see the Index Var. Struct.*

LXIII. *All Verbs require an Ablative Case of the Instrument, &c.*

Quodvis verbum admittit Ablativum, &c.
Lat. Synt. p. 92, n. 153, o.

The Instrument and Manner.

<i>An incurable Limb must be cut off with Iron.</i>	Immedicabilis mem- brum ferrum excindendus esse.	850
<i>All things may be done with Money.</i>	Omnis pecunia effici pos- se. C.	851
<i>Men are catch'd by pleasure, no less than Fishes with a Hook.</i>	Voluptas capi homo, non minùs quàm hamus piscis. Plaut.	852
<i>Years go on after the manner of running Waters.</i>	Ire annus mos, ris, m. fluens aqua. Ov.	853
<i>The Year runs on full gallop [with Horses put on.]</i>	Admissus labi annus e- quus. Id.	854
<i>You'll imitate any thing with wet Clay.</i>	Argilla quidvis imitari udus. Hor.	855
<i>All agree with one Mouth concerning the usefulness of Friendship.</i>	De amicitia utilitas om- nis unus os, oris, n. consen- tire. C. Am.	856
<i>Injury is done two ways, either by force or fraud.</i>	Duo modus fieri injuria, aut vis, aut fraus. C. Off. 1.	857
<i>Bear patiently [with a patient mind] that which thou canst not help [alter.]</i>	Æquus animus ¹⁰ ferre, qui mutare (CV.) ne- quire.	858
<i>Let us always worship God with a pure, sincere and honest mind.</i>	Deus sèmpèr purus, in- teger, & incorruptus mens, tis, f. venerari. C. de N. 2.	859
<i>He that sincerely worships God, loves Priests also.</i>	Qui bonus fides, ei, f. Deus colere, amare & sa- cerdos, tis, c. Stat.	860

What

- 861 *What madness is it to bring on Death by Wars? It is at hand, and comes privately with a silent foot.* Quis furor esse bellum arcessere mors, *tis, f.* Imminere, & tacitus clam venire ille pes, *dis, m.* Tibul.
- 862 *Many more Men have been destroy'd by Violence of Men, than by all other Calamities.* Multo plus homo homo impetus, *us, m.* deleri, *tus sum, quam* reliquus omnis calamitas. C. Off. 2.
- 863 *Covetousness of Money affects many men with great inconveniencies.* Multus magnus incommodum afficere pecunia cupiditas. C. de Inu.
- 864 *By what steps (I pray) did Hercules ascend to Heaven? Was it not by his Actions and Virtues?* Quis tandem gradus, *us, m.* Hercules ³ ascendere in coelum? Nonne res gestus atque virtus? C. Par. 1.
- 865 *Who would not extol the friendship of Pylades and Orestes with the greatest praises?* Quis amicitia Pylades, *is, & Orestes, is, non maximus laus* ²² *efferre, extuli?* C. Am.
- 866 *They live like [after the manner of] Brutes, who refer all things to pleasure.* Vivere pecus, *dis, f.* ritus, *us, m.* qui omnis ad voluptas referre. C. Am.
- 867 *Money lost is lamented with true Tears.* Plerare lacryma amissus pecunia verus. Juv.
- 868 *¶ Our Religion teaches, that we should love [be affected towards] our neighbours, as [after the same manner as towards] ourselves.* Religio noster præcipere, ut idem modus erga proximus affectus ²² *esse, qui erga egomet ipse.* Vid. C. Am. pag. 190. Ed. Græv.
- 869 *Among the Causes of our Evils one is, that we live according to Examples, and are carried away by Custom.* Inter causa malum noster [una] esse, quod vivere ad exemplum, & consuetudo, *inis, f.* abduci. Sen.
- 870 *That which is done by Precedent, men think is also done rightly.* Qui exemplum fieri, *is etiam jure fieri putare* homo. Cic.

The Ablative of the Cause.

177

- Drunkennes often pays for the jolly madness of one Hour with the wearisomness of a long time.* Ebrietas unus hora hilaris infania (LX.) longus tempus, oris, n. tedium sæpe pensare. Senec. 871
- The divine Anger proceeds to vengeance with a slow pace, and compensates the slowness of the punishment with the heaviness of it.* Lentus gradus, us, m. ad vindicta divinus processus, aëre ira, tarditasque supplicium gravitas compensare. Val. Max. 1. 1. 872
- Injuries are overcome by good turns much more gently; than they are repay'd with the obstinacy of mutual hatred.* Speciosius multò beneficium vinci injuria, quam mutuus odium pertinacia pensari. Id. 4. 2. 873
- That which fortune shall bring, let us bear contentedly [with an even mind.]* Qui fors ferre, ferre æquus animus. Ter. 874
- All knowledge [enquiry] is obstructed with difficulties.* Omnis cognitio esse obstructus difficultas. C. 875
- Many have conquer'd the fault and impediments of nature by study, industry, and diligence.* Multus natura vitium & impedimentum meditatio, industria, & diligentia superare. 876

The Cause.

- Men were born for the sake of Men.* Homo homo causa³ generari. C. Off. 1. 877
- Wrong no body for thy own Interest's sake.* Nemo, inis, c. violaretur commodum gratia C. 878
- Malice [ill will] is glad at another's misfortune, and Envy is troubled at another's good.* Malevolentia lætari [gaudere] alienus malum, & amulatio angere alienus bonum. C. 879
- The greater part of men is destroy'd by Pleasures.* Voluptas homo pars major perire. Sen. Ep. 58. 880
- A whole Herd falls in* Grex, gis, m. totus inager 881

Fields

- Fields thro' the scab and
mange of one Hog.
- 882 Do thy endeavour, that
no body may hate thee thro'
thy own deseri.
- 883 The Moon shines by ano-
ther's light.
- 884 What is more foolish, than
that one should value [be
pleased with] himself for
that, which he himself did
not do?
- 885 It is inquired, thro' what
thing Egisthus became an
Adulterer: The cause is evi-
dent; he was idle.
- 886 It is folly to die for fear
of Death.
- 887 The Manners of men are
changed by adversity as well
as prosperity.
- 888 It is no excuse of sin, if
you should sin for the sake of
a friend.
- 889 Some young men either
by a certain felicity, or thro'
goodness of Nature, or the
management of their Pa-
rents, follow a right course
of life.
- 890 All men love themselves
naturally [by nature.]
- 891 A Virtue is neither lost
by Shipwreck, nor by Fire,
nor is it changed by the
alteration of Seasons and
Times.
- unus scabies, ei, f. cadere
porrigo, inis, c. porcus. Ju-
Id¹⁰ agere, nè quis
tuus tu meritum²⁴ odisse.
Publ.
- Luna lucere lux, eis, f.
alienus.
- Quid stultior esse, quam
(XVII.) aliquis id su
(XLVII.) placere, qui ipse
non³ facere? Senec.
- Quæri, Ægisthus qui
res (CIV) esse factus adul-
ter: In promptu causa
esse; desidiosus² esse. O.
vid. Remed. 1.
- Stultitia esse timor mon-
mori. Sen. Ep. 70.
- Mutari mos, ris, m. ho-
mo adversus res perinde at-
que prosper. C.
- Nullus esse excusatio
peccatum, si amicus causa
²⁸ peccare. Cic.
- Nonnullus adolescens five
felicitas quidam, five bonitas
natura, five parens discipli-
na, rectus vita via sequi.
C. Off. 1.
- Omnis natura sui ipse
diligere. C.
- Virtus neque naufrogi-
um, neque incendium amitti,
nec tempestas, nec tempus,
oris, n. permutatio mutari.
C. Par. 6.

Pythagoras thought it to be a Wickedness, that Body should be fattened with Body, and [one] Animal live by the death of another. ³ Credere, didi, esse scelus, eris, n. (XVII.) pinguescere corpus, oris, n. corpus, atque animans, tis, m. animans vivere letum, Pythagoras. Ov. Met. 15. 892

Minds grow wanton most commonly by Prosperity; nor is it easy to receive good Fortune with an even Mind, [Lat. good Fortunes to be received.] Luxuriare animus res plerumque secundus; nec facilis esse æquus commodum * mens, tis, f. capi. Ov. * The manner. 893

The sharpness of the mind is hindered by plenty of meats. Copia cibus, i, m. subtilitas animus impediri. Sen. 894

¶ The Preposition is sometimes expressed. Ablativo causæ & modi, &c. Lat. Synt. p. 92, n. 153, o.

¶ Those things that are done with Passion, can neither be done well, nor approved by those that are by. Qui cum perturbatio, nis, f. fieri, is neque rectè fieri posse, nec ab hic, qui adesse, probari. C. 895

Care ought to be taken, lest some should be punish'd, others not so much as called in question for the same Offences [Causes.] Cavere (LXXVIII.) esse, nè idem de causa alius plekti, alius nè appellari quidem. C. 896

Who would say, that it is better to do any thing basely with pleasure, than honestly with pain? Quis ²⁸ dicere, xi, melius esse turpiter aliquid facere cum voluptas, tis, f. quam honestè cum dolor, ris, m. C. 897

Let anger be far off in punishing, with which nothing can be done well, nothing considerately. Ira procul abesse in punire, cum qui nihil rectè fieri, nihil consideratè posse. C. 898

The Multitude esteems few things according to truth, many things according to opinion. Vulgus ex veritas, tis, f. paucus, ex opinio, nis, f. multus aestimare. C. 899

LXIV. The Word of Price is put after Verbs (or Adjectives) in the Ablative Case.

Quibuslibet Verbis, &c. L Synt. p. 92, n.

153, o.

- 900 I will not buy Hope with a price. Spes, i, f. pretium non emere. Terent.
- 901 Virtue is valued at a great price every where. Magnus ubique pretium virtus aestimari. Val. Max.
- 902 Anger and Madness is occasioned to men by this [from hence] because they value little things at a great rate. Inde homo ira & infamia esse, quod exiguus magnum aestimare. Senec.
- 903 Nothing costs dearer, than that which is bought with prayers. Nullus res carius constare, quam qui preces, um, f. pl. emi. Senec.
- 904 Despise pleasure; pleasure does harm being bought with pain. Spernere voluptas, tis, f. nocere emptus dolor, is, m. voluptas, tis, f. Hor.
- 905 Bad pleasures cost a man dear. Homo (XLVI.) magnum malus gaudium constare.
- 906 Plato says excellently, that those things are too much, which men buy with life. Egregie Plato dicere, nimus esse, qui homo (CV.) emere vita. Senec.
- 907 Many a place of Honour is sold for Gold. Plurimus aurum venire honos, ris, m. Ov.
- 908 This Man sold his Country for Gold. Vendere, didi, hic aurum patria Virg.

LXV. Except these Genitives, when they are put alone without Substantives, Tanti, quanti, pluris, minoris, tantivis, &c.

Excipiuntur hi Genitivi, &c. L. S. p. 92, n. 153, o.

- 909 Those things please more, which are bought at a dearer rate. Magis illud juvare, qui plus emi. Patere.

Verbs of Plenty, &c.

181

To act considerately is of more value than to think wisely. Consideratè agère plus esse, quàm cogitare prudenter. C. Off. 1. 910

That which is necessary, is well bought, at how much soever. Quantum quantum bene emi, qui necesse est. C. Att. 12. 23. 911

That which is not necessary, is dear at a penny. Qui non opus esse (LXIV.) as, sss, m. charus esse. Sen. 912

Nothing shall cost a Father less than his Son. Res nullæ minus, oris, constare (XLVI.) pater, quàm filius. Juv. 913

They never consider, how dear their Pleasures cost them. Non unquam reputare, quantum (CIV.) sui gaudium constare. Id. 914

LXVI. Verbs of Plenty or Scarceness, filling, emptying, loading, or unloading, will have an Ablative Case.

Verba abundandi, &c. Lat. Synt. p. 93, n. 154, o.

Nature wants few and small things. Natura paucus res & parvus egère. 915

Souls are free from death; and Verses are free from death. Mors, tis, f. carère anima; & carmen, inis, n. mors carère. 916

He ought to be without fault, that is prepared to speak against another. Carère debère vitium, qui paratus esse in alter dicere. C. 917

Eminent things are never free from Envy. Nunquam eminens, tis, invidia carère. Vell. Patere. 918

Dost thou think thou canst find any Woman, that is without fault? Censerene tu posse reperire ullus mulier, qui (CV.) carère culpa? Ter. 919

The Belly has no Ears. Venter carère auris, is, f. 920

To be innocent is a great comfort. Vacare culpa magnum esse solatium. C. 921

R

All

- 922 All punishment and chastisement ought to be without reproach. *Omnis animadversio & castigatio contumelia vacare [XIII.] debere.*
- 923 Greatness of Mind, if it is without Justice, is in fault, for nothing is honourable, that is without Justice. *Animus magnitudo, si iustitia vacare, in vitium esse. Nam nihil honestus esse, qui iustitia vacare. C.*
- 924 Fortune frees many bad men from Punishment, none from fear. *Multus malus fortuna liberare poena, metus, us, n. nemo, inis, n. Senec. Ep. 98.*
- 925 Men abounding in Wealth are often puffed up with disdainfulness. *Homo divitiarum, f. pl. affluens saepe efferri fastidium. C. Am.*
- 926 ¶ We see some men flowing with Money and Wealth, yet to desire those things most with which they abound. *Videre quidam hominem circumfluens pecunia opesque, tamen is desiderare maxime, qui abundare. C. Par. 1.*
- 927 Tantalus, they say, always wants, always abounds with clear Waters. *—Tantalus, aio, semper egere liquidus, semper abundare aqua. Ov.*
- 928 Themistocles was more willing to have a Man that wanted Money, than Money that [wanted] a Man. *Themistocles ³ malle, lui, vir, qui pecunia ¹⁴ egere, quam pecunia qui vir. C.*
- 929 He enjoys Riches most, that wants Riches least. *Is maxime divitiarum (LXVIII.) frui, qui minime divitiarum indigere. Sen.*

¶ LXVII. Sometimes a Genitive or Ablative; as, *Egeo, indigeo, tui or te.*

Ex quibus quaedam, &c. Lat. Synt. p. 93, n. 154, o.

Examples of the Genitive.

- 930 A mad man needs a keeper. *Insanus custos, dis, c. egere.*

Nature

Utor, fungor, fruor, potior, &c. 183

Nature decreed, that one man should stand in need of another. Natura velle, volui, al- 931
ter alter indigere. C. Cē-
con. 1.

We ought to help those rather than others, who most want relief. Is potissimum opitulari 932
debere, qui opis maximè
indigere. C. Off. 1.

It is most certain Poverty, when you want something. Certissimus paupertas, tis, 933
f. esse, cū aliquid¹³ in-
digere. C. Econ.

We have drawn Under- standing sent down from the heavenly Tower, which Creatures inclining down- wards, and looking upon the earth, want. Sensus, ut, m. à cœlestis 934
demissus trahere, xi, arx,
cis, f. qui egere pronus, &
terra spectans. Juv. 15.

LXVIII. Likewise Utor, fungor, fruor, potior, dignor, nitor, vescor, gaudeo, assue- sco, assuefacio, muto, verto, munero, com- munico, fido, confido, impertio, impertior, govern an Ablative Case.

Fungor, fruor, &c. Lat. Synt. p. 93, n. 154, o.

Most people use too much indulgence towards their Children. Plerique nimius indul- 935
gentia in liberi, orum, m.
pl. suus uti.

They that practise Libe- rality, procure good will to themselves. Qui liberalitas, tis, f. uti, 936
benevolentia sui conciliare.
C.

We must use our time; our life glides away with a quick foot. Uti esse ætas, tis, f. ci- 937
tus pes, dis, m. labi ætas.
Ov.

We cannot make use of our Understanding well, being fill'd with much Meat and Drink. Mens, tis, f. rectè uti 938
non posse, multus cibus &
potio, nis, f. (LXVI.) com-
pletus. C. Tusc. 5.

- 939 *The conveniencies which we use, the light which we enjoy, the breath which we draw, is given and bestow'd upon us by God.*
Commodum qui uti, lux, cis, f. qui frui, spiritus, m. qui ducere, à Deus ego (XIII.) dari atque imper- tiri. C. pro Ros. Am.
- 940 *The good enjoy eternal life in Heaven.*
Bonus in cœlum ævum sempiternum frui. C.
- 941 *Do not think that thou wert born for this only thing, that thou mightest enjoy Pleasures.*
9 Cavere²² credere ad hic unus res tu natus esse, ut frui voluptas, tis, f. C. Fin. 2.
- 942 *Use thy Ears oftener than thy Tongue.*
Auris, is, f. frequentius quàm lingua uti. Sen.
- 943 *We do not use Water, nor Fire, on more occasions than Friendship.*
Non aqua, non ignis, is, m. plus, ris, (CII.) locuti, quàm amicitia. C. Am.
- 944 *Men may make use of Beasts for their Profit without Injustice.*
Bestia homo ad utilitas, tis, f. suis uti posse sine injuria. Cic.
- 945 *The young man delights in Horses and Dogs.*
Juvenis gaudere equis canisque. Hor.
- 946 *Delight not in vain things.*
Ne¹⁰ gaudere vanus. Senec.
- 947 *It is a savage cruelty to delight in blood and wounds.*
Ferinus rabies, i, f. esse sanguis, nis, m. gaudere & vulnus, eris, n. Senec.
- 948 *Good men delight in Equity and Justice.*
Æquitas & Justitia gaudere [delectari] vir bonus.
- 949 *He that delights in punishing, is savage.*
Qui pœna frui [gaudere] ferus esse. Claud.
- 950 *¶ Certainly nothing can be better for man than to be free from all pain and trouble, and to enjoy the greatest pleasures both of Mind and Body.*
Certe nihil homo posse melior esse, quàm vacare omnis dolor, is, m. & molestia, perfruique maximus & animus & corpus, oris, n. voluptas. C. 2. Fin.
- 951 *There would be no exportation of those things, where-*
Is res, qui †¹⁴ abundare, exportatio, nis, f. & is, qui

in we abounded, and no ^{† 14} egēre, investio, nis, f.
importation of these things nullus esse, nisi hic munus,
that we wanted, unless men eris, n. homo ¹⁴ fungi.
performed these Offices. Id. Off. 2.

† Rule LXVI.

I will do the office of a Fungi vicis cos, tis, f. 952
whetstone. Hor.

What is more glorious, Quid esse gloriosior, 953
than to change Anger into quam ira amicitia mutare?
Friendship? Sen.

It becomes thee to rely Tu virtus, tis, f. decēre 954
on Virtue, rather than on potiùs, quam sanguis, nis,
Blood. m. niti.

Jason got the golden Jason aureus vellus, eris, 955
Fleece. n. potiri, tus sum.

* Potior sometimes governs a Genitive Case, the
Ablative Case of the former Substantive being understood:
As Rerum potiri [Scil. imperio] to have the chief Rule,
to be Lord of all.

¶ Cleanthes thought the Cleanthes sol, is, m. do- 956
Sun was chief Ruler and minari & res potiri putare.
Lord of all things. C. Acad.

Men who could not be a Homo qui cæter animal, 957
match for other Animals, if is, n. par, is, esse non (CV.)
they were separated, being ²³ posse, si seduci, societas,
strengthened by Society are tis, f. munitus res potiri.
Lords of all. Senec. de Benef. 4.

The Roman People got Populus Romanus socius 958
the government of all Lands defendendus (N. 57.) ter-
by defending their Allies. ra omnis ³ potiri. Cic.

So, potiri urbis, i. e. imperio. Potiri hostium [sc. imperio, or
victoria] to conquer the Enemies. Potiri hostium [sc. urbe] To be
made Prisoner by the Enemies; to get the City of the Enemy; which
a Captive may in some sense be said to do.

LXIX. Verbs *that signify receiving or distance, or taking away, will have an Ablative Case with a, ab, è, ex, or de.*

Quædam accipiendi, &c. *Lat. Synt. p.*
94, n. 155, o.

- 959 *Death takes us away from Evils.* Mors à malum ego abducere. C. Tusc. 1.
960 *Rashness differs very much from Wisdom.* Temeritas à sapientia dissidere plurimum. C.
961 *We are farther removed from the nature of Beasts in nothing, than in Reason and Speech.* Nullus res longius abesse à natura fera, quàm ratio & oratio. C. Off. 1.

Note, The Preposition is sometimes left out after disto, disjuncto, sepono, semoveo, Also after absterreo, de—cutio,—duco,—mo.—ripio.—traho; ex—cutio,—imo,—traho, according to Rule CIII. See the Index Var. Struët.

LXX. The Ablative Case after Verbs of taking away may be turned into the Dative.

Vertitur hic Ablativus, &c. *Lat. Synt. p.*
94, n. 155, o.

- 962 *Time takes away grief from people.* Dies adimere ægritudo, inis, f. homo. Ter.
963 *Take not away from another what is his.* Ne suus¹⁰ adimere alter. Plaut.
964 *Pain takes away from a man the enjoyment of all good things.* Auferre homo fructus, ut, m. bonum omnis dolor.
965 *From whom would not Solitude take away the enjoyment of all Pleasures?* Quis non²² auferre fructus voluptas omnis solitudo? C. Am.
966 *¶ Should not a wise man, if he be ready to die with Hunger, take away Meat* Nonne sapiens, si fames, is, f.¹³ confici, ²⁸ auferre cibus alter homo ad nullus res
from

from another man, that is utilis? Minimè verò. *Id.*
good for nothing? No by no Off. 3.
means.

The Nile falling down Nilus præcipitans sui 967
takes away bearing from fragor, is, m. auditus, us,
those that dwell near it with m. accola auferre Plin.
its Noise.

To take away from ano- Detrahere alter, & alie- 968
ther, is both against Justice, nus à justitia, & contra na-
and against Nature. tura esse. C.

¶ If every one of us should Si unusquisque ego ²² de- 969
take away what he could trahere, xi, qui quisque posse
from every one for the sake emolumentum suus gratia,
of his own Advantage, the societas homo [ut] (CV.)
Society of men must needs be everti necesse esse. *Id*
overturned. Off. 3.

Let Wine be kept from Calens ingenium vinum 970
hot Tempers. subtrahi. Senec.

Every one can take away Eripere vita nemo non 971
Life from a man, but no homo posse, at nemo virtus.
body Virtue.

The labour of Poets de- Vates, is, c. labor omnis 972
livers all things from Fate, fatum eripere, & populus
and gives Eternity to mortal donare mortalis ævum.
Nations. Lucan. 9.

Naughty Folly is thought to Qui res dare Deus, hic 973
depart from him, to whom decedere pravus putari stul-
God gives an Estate. titia. Vid. Hor. Ep. 2. 2.

LXXI. A Noun or Pronoun Substantive
with a Participle, having no Word whereof it
may be governed, shall be put in the Ablative
Case absolute.

Quibuslibet Verbis, &c. *Ibid.*

When there is no other Participle joined with the Sub-
stantive, the Participle Being is expressed in the English,
and Existente understood in the Latin.

Nothing

- 974 Nothing is better than Friendship, Virtue being excepted. Nihil amicitia præstabilior esse, exceptus virtus, tis, f. C. Am.
- 975 God has given nothing better than Friendship to man, excepting Wisdom. Amicitia nihil melior, exceptus sapientia, homo à Deus³ dari, tus sum. Cic.
- 976 Shame being lost, all Virtue is lost. Pudor amissus, omnis virtus⁶ perire.
- 977 What pleasure of life can there be, Friendship being taken away? Quis posse esse jucunditas vita, sublatus amicitia? C.
- 978 Love and Friendship being taken away, all pleasure is taken away out of the World [life.] Charitas benevolentiaque sublatus, omnis esse è vita sublatus jucunditas. C.
- 979 Thou shalt condemn no body, the matter not having been examined. ¹¹ Damnare nemo, inis, c. causa non cognitus.
- 980 No guilty person is acquitted, himself being Judge. Sui judex, icis, c. nemo nocens absolvi. Jur.
- 981 ¶ A fawning Friend may easily be distinguished and discover'd from a true one, diligence being used. Blandus amicus à verus facile secerni & internosci posse, diligentia adhibita. C. Am.
- 982 Every good man follows that which is brave and excellent, despising and contemning Pleasure. Qui pulcher & præclarus esse, spretus & contemptus voluptas, optimus quisque sequi. C. Sen.
- 983 Thou shalt say or do nothing, Minerva being unwilling. Tu nihil invitus dicere facereve Minerva. Hor.
- 984 Nothing is becoming, Minerva being unwilling (as they say) that is, Nature opposing and resisting. For it signifies nothing to strive against Nature, nor to pursue [aim at] any thing which thou canst not attain. Nihil decere, invitus (ut aio) Minerva, id esse, adversans & repugnans natura. Neque enim attinere natura repugnare, nec quicquam sequi, qui assequi (CV.) nequire. Cic. Off. 1.

Nature has given us the use of life, as it were of Money, no [pay] day being appointed. *Natura ego dare, dedi, 985*
usura vita, tanquam pecunia, nulla præstituta dies.
C. Tusc. i.

Dost thou grow milder and better, old Age coming on? *Lenior & melior fieri, 986*
accedens senectâ? Hor.

He that has determined a thing, one side being unheard, tho' he has determined right, has not been just. *Qui statuere aliquid, pars 987*
inauditus alter, æquus licet (cvi.) statuere, haud æquus esse. Sen.

|| It may be resolved by *dum, while; cùm, when; quando, when; si, if, &c. either in Latin or English.*

¶ How well did they live, Saturn being King [while Saturn was King?] *Quàm bene vivere, xi, 988*
Saturnus rex, gis. m. [dum Saturnus esse rex?] Tibul.

The old man is a commender of the Time that was, he being a Boy [when he was a Boy,] a censor and corrector of younger [People.] *Senex esse laudator tem- 989*
pus, oris, n. actus, sui puer [cùm ille esse puer] censor, castigatoreque minor. Hor.

Labour is fruitless, Nature striving [if Nature strives] against it. *Natura reluctans [si na- 990*
tura reluctari] labor irritus esse. Senec.

Why does any one want not deserving it, thou being rich [while thou art rich?] Why do ancient Temples fall down? *Cur egere indignus quis- 991*
quam, tu dives, itis? Quare templum ruere antiquus? Hor. [i. e. Dum tu dives es.]

The Gate is shut too late and in vain, when the loss is already sustained. *Serò & nequicquam ac- 992*
ceptus jam janua damnum claudi. Vid. Juv. Sat. 13.

Who being a Child, the Golden Generation shall arise in all the World. *Qui puer, totus surgere 993*
gens, tis, f. aureus mundus. Virg. (V. supr. pag. 14.)

Construction of Passives.

LXXII. *A Verb Passive (whether Personal, or Impersonal) will have after it an Ablative Case of the Doer with a Preposition; as, Virgilius legitur à me, Virgil is read by me.*

LXXIII. *Sometimes a Dative; as, Virgilius legitur mihi, Virgil is read by me. Non audior ulli, I am not heard by any.*

Passivis additur Ablativus, &c. L. S. p. 95, n. 156, o.

And the same Ablative or Dative shall be the Nominative Case to the Verb in the Active Voice; as the following Examples will demonstrate.

Examples of the Ablative Case of the Doer.

- 994 *Poverty shews by whom thou art loved. Poverty shews who loves thee.* Paupertas ostendere à quis (CIV.) amari. Sen. Paupertas ostendere quis (CIV.) amare tu.
- 995 *He is miserable, who neither loves any one, nor is himself beloved of any. He is miserable, who loves not any one, and whom no body loves.* Miser esse, qui neque diligere quisquam, nec ipse ab ullus diligi. C. Am. Miser esse, qui non diligere quisquam, quique nemo, inis, c. diligere.
- 996 *Nothing can be well done by an angry person. An angry person can do nothing well.* Nihil rectè fieri posse ab iratus. C. Iratus nihil rectè facere posse.

Not only the mind, but also the body is discomposed by passion. Passion does not only discompose the mind, but also the body. Non modo animus ab ira perturbari, sed etiam corpus, C. Ira non modo animus perturbare, sed etiam corpus, oris, n. 997

The Affairs of a good man are never neglected by God. God never neglects the Affairs of a good man. Bonus vir res nunquam à Deus negligi. C. Deus nunquam negligere res vir bonus. 998

¶ Care is taken both for States and for particular Persons by God. God consults both for States and for particular Persons. A Deus & civitas, tis, f. & singulus homo consuli. C. Deus consulere & civitas & singulus homo. 999

It was excellently written by Plato [Plato writ excellently] that we were not born for ourselves only. Præclarè ³ scribi, ptus sum, à Plato, nis, n. [præclarè ³ scribere, pfi, Plato] ego non ego solum natus esse. C. Off. 1. 1000

The vulgar Sort think that honest, which is commended by most [which most commend.] Vulgus is honestus putare, qui à plerique laudari [qui plerique laudare.] C. Tusc. 2. 1001

We are so formed by nature [nature has so formed us] that we do not seem to be made for sport and jest. Ita ³ generari à natura [natura ita ego generare] ut non ad ludus jocusque factus esse ¹³ vidèri. C. Off. 1. 1002

The pleasures of the body were truly called by Plato, the allurements and baits to evils. Plato truly called the pleasures of the body the allurements and baits to evil [evils.] Voluptas corpus, oris, n. verè à Plato dici, Etus sum, illecebræ, arum, f. pl. & esca * malum. C. 1003

* Rule XXI.

Plato verè ³ dicere, xi, voluptas corpus illecebræ & esca malum. 1004

Snares are laid for Souls by pleasure [pleasure lays snares for souls.] Anima (XLVI.) tendi infidiæ, arum, f. pl. à voluptas [voluptas tendere infidiæ anima.] C. 1005

The

- 1005 The covetous man does not possess riches, but is possessed by riches [riches possess him.] Avarus non possidēre divitiarum, f. pl. sed à divitiarum possideri [divitiarum possidēre ille.] Val. Max.

¶ Examples of the Dative of the Doer.

- 1006 ¶ I had rather be approved by one good man, than by many bad men. I had rather that one good man should like me, than many bad. Malle probari unus bonus, quàm multus malus. Auson. Malle unus bonus ego probare, quàm multus malus.
- 1007 By whom has not the wealthiness of rich Cræsus been heard of? Who has not heard of the wealthiness of Cræsus? Dives, itis, audiri quis non opulentia Cræsus? Ov. Quis non audire opulentia Cræsus?
- 1008 Glory has been gotten by many [many have gotten glory] by ingenuous arts. Ars, tis, f. ingenuus queri, situs sum, gloria multus [multus querere sibi, gloria.] Ov.
- 1009 To people that are sailing those things that stand seem to move [be moved.] People that are sailing think those things to move, that stand. Navigans moveri videtur is, qui stare. C. Navigare putare is moveri, qui stare.
- 1010 It is not perceiv'd by one that always lives in laudable Exercises [one that always lives in laudable Exercises does not perceive] when old Age creeps upon him. Semper in studium honestus vivens non intelligit [semper in studium honestus vivens non intelligere] quando (CIV.) obrepere senectus. C. Sen.

¶ LXXIV. *The Participles of Verbs Passive, and all other Participles signifying Passively, most commonly have the Dative Case after them.*

Quorum participia, &c. *Lat. Synt. p. 96,*
n. 156, o.

¶ *The path of death must once be trod by all.* Semel omnis calcandus 1011
esse via lethum. Hor.

Death is not to be feared by good men. Non esse mors, tis, f. 1012
metuendus bonus.

Consider that nothing is to be desired by thee in the World, but that which is laudable and excellent. Cogitare nihil in vita tu 1013
expetendus esse, nisi qui laudabilis & præclarus (cv.)
esse. Cic.

Let us always live so, as to think that an account must be given by us. Semper ita vivere, ut 1014
ratio ego reddendus [esse]
arbitrari, Cic.

Wars detested by Mothers. Bellum mater detestatus. 1015
Hor.

* *The Preposition before the Ablative Case is sometimes omitted. As, Conjuge deferor. Ov. Epist. 12. Tempore deficiat. Id. Consilio & ratione deficitur. Cic.*

¶ LXXV. *More especially the Preposition is left out, when the Ablative Case signifies the Instrument, Cause, or Manner, as well as the Agent.*

Examples.

¶ *We are forbidden by the Law of Nature to do Injury. The Law of Nature [or, Nature by its Law] forbids us to do Injury.* Lex, qis, f. natura probi- 1016
bēri facere injuria. C. Off. 3.
Lex natura [vel, natura lex
suus] prohibere ego facere
injuria.

- 1017 All things are govern'd by the Divine Mind and Providence. The Divine Mind and Providence governs all things. Or, God governs all things by his Providence. *Omnis regi divinus mentis, f. & providentia. C. Divinus mens & providentia regere omnis. Vel, Deus regere omnis providentia suus.*
- 1018 Excellent Tempers [Wits] are excited by Glory. Glory excites excellent Tempers. *Præclarus ingenium gloria incitari. C. Gloria incitare præclarus ingenium.*
- 1019 No body was ever made immortal by idleness. Idleness never made any one immortal. *Nemo unquam ignavia immortalis ³ fieri, factus sum. C. Ignavia nemo, inis, c. unquam immortalis ³ facere, feci.*
- 1020 Prosperity is adorn'd, and Adversity is helpt by Learning. Learning adorns Prosperity, helps Adversity. *Literæ, arum, f. pl. res secundæ ornari, adversæ adjuvari. C. Literæ ornare res secundæ, adjuvare adversæ.*
- 1021 Griefs are mitigated by time. Time mitigates griefs. *Dolor, is, m. mitigari vetustas, tis, f. Vetustas mitigare dolor.*
- 1022 Men are deceived by the appearance of good. An appearance of good deceives men. *Homo decipi species bonum. Species bonum decipere homo.*
- 1023 We are all drawn by the desire of Praise. The desire of Praise draws us all. *Trahi omnis laus, dis, f. studium. Cic. Laus studium trahere ego omnis.*
- 1024 Good-will is got by Benefits. Benefits get good-will. *Benevolentia beneficium capi. C. Beneficium capere benevolentia.*
- 1025 Men are catch'd with Pleasure as Fishes with a Hook. Pleasure catches Men, as a Hook does Fish. *Voluptas capi homo, ut hamus, i. m. piscis. Cic. Voluptas capere homo, ut hamus piscis, is, m.*
- 1026 Profit is outweighed by Honesty. Honesty outweighs Profit. *Commodum præponderari honestas. Cic. Honestas præponderare commodum.*

Fortune

Fortune is form'd to every man by his own manners. His own manners form fortune to every man. Every man forms Fortune to himself by his own manners.

The manners of men are chang'd by adversity as well as by prosperity. Adversity changes the manners of men, as well as prosperity.

The good delight in [are delighted with] the conversation of the good. The conversation of the good delights the good.

Every one is most drawn by his own delight. His own delight draws every one most.

Stones are made hollow by Water: A Ring is worn away by use. Water makes hollow Stones: Use wears away a Ring.

The wicked are always tormented by their Conscience [the Conscience of their Mind.] Conscience always torments the wicked.

God gave Reason to man, by which the appetites of the mind might be governed, [which might govern the appetites of the mind.]

Fortuna suus quisque fin- 1027
gi mos, ris, m. Cic.

Suus quisque mos fingere fortuna. C. Nepos.

Quisque sui fortuna fingere suus mos.

Mutari mos homo ad- 1028
versæ res, perinde atque prosperæ. C. Am.

Adversæ res mutare mos homo, perinde atque prosperæ.

Bonus bonus familiaritas 1029
delectari. C. Am.

Bonus familiaritas delectare bonus.

Suus quisque studium 1030
maximè duci. Suus studium quisque ducere maximè.

Saxum cavari aqua: con- 1031
sumi annulus usus, us, m. Ov.

Aqua cavare saxum: usus consumere annulus.

Improbis, i, m. animus 1092
conscientia semper cruciari. C.

Animus conscientia semper cruciare improbus.

Deus homo ratio³ dare, 1033
dedit, qui † regi animus appetitus, us, m. [qui † regere animus appetitus.] C.

† Rule CV.

LXXVI. *When two Verbs come immediately together, or not having a Nominative Case, nor a Conjunction Copulative, or other Particle of Connection between them, the latter shall be the Infinitive Mood.*

Quibusdam tum Verbis, tum Adject. &c.
Lat. Synt. p. 96, n. 156, o.

N. B. *An Infinitive Mood may be governed also of the Participle, as well as of the Verb : Also of a Noun Adjective.*

- | | | |
|------|--|--|
| 1034 | <i>All desire to know.</i> | <i>Scire velle omnis.</i> |
| 1035 | <i>No body makes haste enough to live, i.e. to live well.</i> | <i>Properare vivere nemo satis. Mart.</i> |
| 1036 | <i>Money cannot change Nature.</i> | <i>Natura mutare pecunia nescire. Hor.</i> |
| 1037 | <i>A good Man delights to be admonished.</i> | <i>Admoneri bonus gauderi. Senec. de Ira.</i> |
| 1038 | <i>Friendship cannot be but amongst the good. For Friendship cannot be without Virtue.</i> | <i>Amicitia, nisi inter bonus, esse non posse. Nam sine virtus amicitia esse non posse. C. Am.</i> |
| 1039 | <i>Virtue cannot die, nor be taken away by force, or by stealth.</i> | <i>Virtus non posse emori, nec eripi, nec surripi. Cic.</i> |
| 1040 | <i>He that does not know how to hold his tongue, does not know how to speak.</i> | <i>Qui non nosse, vi, tacere, nescire loqui.</i> |
| 1041 | <i>Physick cannot take away the knotty Gout.</i> | <i>Tollere nodosus nescire medicina podagra.</i> |
| 1042 | <i>A word let go, cannot return.</i> | <i>Nescire vox, cis, f. missus reverti. Hor.</i> |
| 1043 | <i>No body can be happy without Virtue.</i> | <i>Nemo posse esse beatus sine virtus. C.</i> |

Love,

Love, if thou wouldst be loved. Si velle amari, amare. 1044
Senec.

¶ Neglected Fires are wont to gather strength. Neglectus solère incendium sumere vires, ium, f.
pl. Hor.

It is a foolish thing to suffer that, which thou mayst prevent. Qui cavere (CV.) posse, 1046
stultus admittere esse. Ter.

Beware that thou dost not commit any thing, which thou wouldst presently strive to alter. 39 Committere cavere, 1047
qui mox mutare (CV.) laborare. Hor.

The young man is like Wax to be bent towards Vice, rough to Monitors, and eager, and hasty to leave things loved. Cereus in vitium flecti, 1048
monitor, is, m. asper esse juvenis, cupidusque & amatus relinquere pernix.
Hor.

Good men hate to sin thro' love of virtue. 3 Odi peccare bonus vir- 1049
tus amor.

Good men hating to sin thro' love of Virtue. Exosus peccare bonus 1050
virtus amor.

Latter thoughts, (as they say) are wont to be the more wise. Posterior cogitatio [ut 1051
aio] sapientior solère esse.
C.

Since that which thou wouldst have, cannot be done; be thou willing [to have] that which may [be done.] Quando is fieri, qui 1052
velle, non posse; velle is, qui (cv.) posse [fieri]
Ter.

He that does not forbid to sin, when he can, commands [it.] Qui non vetare pecca- 1053
re, cum posse, jubere.
Sen.

No art, no hand, no work- man can reach the wisdom of Nature in imitating [it.] Natura solertia nullus 1054
ars, tis, f. nullus manus, us, f. nullus opifex consequi posse imitari. C.

The Spaniards were a People prodigal of life, and Hispani esse prodigus 1055
gens, tis, f. anima, &

very ready [easy] to hasten properare facillimus mors, death. tis, f. Sil.

See more Examples above, Part I. No. 34 & 35. And Rule XXXIX. This Infinitive Mood supplies the place of the Case after the Verb, and answers to the Question WHAT? As Cupio discere, i. e. doctrinam.

LXXVII. *The English of the Infinitive Mood Active, coming after one of these Substantives, Studium, causa, tempus, gratia, otium, occasio, &c. must be made by the Gerund in Di.*

Gerundia in Di pendent, &c. p. 96, n. 157, o.

- 1056 *There are a thousand arts to hurt.* *Esse ars, tis, f. mille nocere. Ov.*
- 1057 *Pleasure often leaves causes to repent.* *Voluptas sæpe relinquere causa pœnitere. C.*
- 1058 *Nature is a very good guide to live well.* *Natura esse optimus dux, f. recte vivere. C.*
- 1059 *We are all inflamed with a desire to live happily.* *Beatè vivere cupiditas omnes incendi.*
- 1060 *The hope of impunity is a very great temptation to sin.* *Spes impunitas, tis, f. maximus peccare illecebra esse. C.*
- 1061 *Nature gives to Animals one time to act, another to rest.* *Natura tribuere animans alius tempus, oris, n. agere, alius quiescere. C.*
- 1062 ¶ *Let us remember, that we are come into this World as into a lodging, not as into a Home. For Nature has given us here an Inn to stay in, not a place to dwell in.* *Meminisse (Numb. 11.) ego venire in hic vita tanquam in hospitium, non tanquam in domus. Natura enim hic commorari diverforium, non habitare locus ego dare, dedi. C. de Sen.*

A custom of drinking increases the desire [of it.] Bibere consuetudo augere 1063
aviditas. Plin.

A whetstone, incapable it self of cutting, is able to make iron sharp. Acutus reddere cos, tis, 1064
f. ferrum valere, exors ipse secare. Hor.

LXXVIII. The English Must or Ought may be made by the Gerund in Dum with the Verb Est set impersonally. And then the Nominative Case in English must be the Dative in Latin,

Cum significatur necessitas, &c. Lat. Synt.

p. 97, n. 157, o.

Note, The Dative Case is most commonly understood.

I must govern my tongue. Lingua (LI.) moderari 1065
esse ego. Plaut.

We must spare tender things. Parcere esse (XLVII.) 1066
tener. Juv.

We must resist Passion. Resistere esse (XLVIII.) 1067
iracundia.

Meditate daily that we ought to resist Passion. Quotidie meditari, re- 1068
sistere esse iracundia. C.

We ought not to be very angry with Enemies. Non esse graviter irasci 1069
inimicus (LIV.)

They are not to be listen'd to, who think that we ought to be very angry with Enemies. Non audiendus esse, qui 1070
graviter irasci esse inimicus
putare. C. Am.

How late is it, to begin to live then, when we must leave off? Quam ferus esse, tum 1071
vivere incipere, cum desinere esse? Senec.

We must be upon our guard, lest we should be catch'd with crafty flattery. Animadvertere esse, ne 1072
callidus assentatio, nis, f. (cvi.) capi. C. Am.

We ought to take care, that the Appetite obeys Reason. Efficere esse, ut appetitus, 1073
us, m. ratio (cvi.) obedire.
Id.

We

Exercises to the Accidence.

- 1074 We ought to be free from all perturbation of mind. *Vacare esse omnis animus perturbatio. Id.*
- 1075 ¶ We ought even the more carefully to beware of those Faults [Sins] which seem small ones. *Qui parvus videri esse delictum, ab hic esse etiam diligentius declinare. C. Off. 1.*

See more above in the First Part, where the several Constructions of the Gerunds and Supines, are largely exemplified.

Time.

LXXIX. Nouns that signify Part of Time, are commonly put in the Ablative Case.

Quæ significant partem temporis, &c.
Lat. Synt. p. 98, n. 158, o.

Examples.

- 1076 Death hangs over us every hour. *Mors ego omnis hora impendere. C. Sen.*
- 1077 Plato died writing in his one and eightieth Year. *Plato unus & octogesimus annus scribens³ mori, tuus sum. C.*
- 1078 Let the Ground rest on a Holiday, let the Plowman rest. *Lux, cis, f. sacer requiescere humus, requiescere arator. Ov.*
- 1079 Wicked men carry their witness in [their] breast night and day. *Homo sceleratus nox, & is, f. diesque suos gestare in pectus, oris, n. testis, is, c. Juv. 13.*
- 1080 God pours out gifts days and nights without intermission. *Deus munus, eris, n. sine intermissio dies & nox fundere. Senec.*
- 1081 ¶ If thou shalt lavish away any thing on a Holiday, thou may'st want on a Working day. *Festus dies, m. si quid¹⁸ prodigere, egi, profestus egere²² licere. Plaut. Aul. 2, 7.*
- 1082 As Swallows in Summer-time, so false Friends are *Ut hirundo, inis, f. æstivus tempus, oris, n. sic falsus a-*
at

at hand in the serene time of life; as soon as they shall see the Winter of Fortune, they all fly away.

Sturdy Bullocks come to the Plow in time; Horses are taught to endure hard reins in time.

The Star of Saturn finishes its course in about thirty years; the Star of Jupiter in twelve years.

amicus serenus vita tempus præsto esse; simul atque fortuna hyems¹⁸ vidēre, devolare omnis. *Ad Heren.* 4.

Tempus, oris, n. difficilis 1083
venire ad aratrum juvenis;
Tempus durus pati frænum doceri equus. *Ov.*

Saturnus stella triginta 1084
ferè annus cursus, u, m.
suus conficere; Jupiter, Jovis, m. stella annus duodecim. C.

LXXX. But Nouns that signify Continuance of Time are commonly used in the Accusative Case.

Quæ autem durationem, &c. *Lat. Synt.*
p. 98, n. 158, o.

Examples.

The covetous man is tormented days and nights.

We ought to consider days and nights that we must die.

Demosthenes was almost 300 years before Cicero.

There's no body so old, who does not think that he may live a Year.

No man is certain that his Riches shall remain to him one day.

Arganthonius came to the Government 40 years

Avarus dies noxque cruciari. C. 1085

Dies & nox cogitare 1086
† esse mori † esse. *Id.*
† Rule LXXVIII.

Demosthenes annus prope trecenti ante Cicero, nis, m. esse. C. 1087

Nemo esse tam senex, qui sui annus non (CV.) putare posse vivere. C. 1088

Nemo, inis, c. exploratum habere divitiæ suæ sui permansurus [esse] unus dies. C. Par. 1089

Arganthonius ad imperium quadraginta annis, old, 1090

old, reign'd 80 years, and
lived 120.

nus natus ³ accedēre, *ſſi*,
oſtoginta ³ regnare annus,
& centum & viginti ³ vi-
vire, *xi*.

- 1091 ¶ They that pray'd, and sacrificed whole days, that their Children might outlive them, were called superstitious persons.

Qui totus dies ² precari
& ² immolare, ut ſuus
liberi ſui (XXXI.) ſuper-
ſtes, *itis*, eſſe, ſuperſtitioſus
³ appellari. C.

¶ Nevertheless, continual Time is ſometimes put in the Ablative Caſe.

Examples.

- 1092 ¶ With Pythagoras Scholars were oblig'd to be ſilent five years.
- 1093 All our life we muſt learn to live; and all our life we muſt learn to die.
- 1094 'Tis in a manner certain, that Arganthonius reign'd eighty years.

Apud Pythagoras diſci-
pulus quinque annus ⁴⁸ ta-
cēre eſſe. Senec.

Totus vita vivere diſ-
cēre eſſe; & totus vita
diſcēre eſſe mori. Senec.

Arganthonius *oſtoginta*
annus ³⁸ regnare prope
certus eſſe. Plin.

Space of Place.

¶ LXXXI. Nouns that ſignify Space between place and place, are commonly put in the Accuſative Caſe.

Spatium loci, &c. Lat. Synt. p. 99, n. 159, o.

- 1095 ¶ We ought not to depart a Nail's breadth from a good Conſcience.
- 1096 Italy is an hundred and twenty Miles from Sardinia; Sardinia is two hundred Miles from Africa.

A rectus conſcientia non
oportere tranſverſus unguis,
m. diſcedere. Cic.

Ab eſſe Italia ab Sardi-
nia centum viginti millia
paſſus, *us, m* Sardinia ab-
eſſe ab Africa ducenti mil-
lia paſſus. Plin.

Some-

Sometimes in the Ablative.

¶ The Island Pharus, being once a day's sail distant from Egypt, is now join'd to it by a Bridge. Pharus Insula, quondam ¹⁰⁹⁷ dies navigatio, nunc, f. distans ab Ægyptus, nunc is pons, *tis, m. junctus esse. Plin.*

A Place.

Proper Names of Cities, Towns and small Islands, as also DOMUS and RUS, are used according to these following Rules.

IN or AT a Place is made by the Genitive Case, if the Noun be of the first or second Declension, and Singular Number; otherwise by the Ablative.

LXXXII. I. The Genitive Case.

Omne verbum admittit Genitivum, &c.

Humi, domi, &c. Lat. Synt. p. 100, n.

159, o.

In that Taxation, which the Vespasians being Censors made, three persons at Parma gave in an hundred and twenty years; at Brixellum, one; an hundred and twenty five; two, an hundred and thirty, at Parma; one, an hundred and thirty, at Placentia; one Woman, an hundred and thirty, at Faventia; at Bononia one, but at Ariminum three, an hundred and thirty seven. Is census, *us, m. qui* ¹⁰⁹⁸ Vespasianus Censor, *is, m.* ³ agere, *egi, centum viginti annus, i, m.* Parma tres ³ edere, *didi; Brixellum unus centum viginti quinque; Parma duo centum triginta; Placentia unus centum triginta & unus; Faventia unus mulier CXXXII; Bononia unus, Ariminum verò tres CXXXVII, Plin. l. 7.*

¶ 'Tis

- 1099 ¶ 'Tis said that Milo Olympia per stadium in-
walked through the course at gressus esse Milo ⁴⁴ dici,
Olympia, carrying [Lat. cum humerus ¹⁴ sustinere
when he carried] an Ox bos, vis, c. C. Sen.
on his Shoulders.
- 1100 Chilo a Lacedemonian Chilo Lacedæmonius vic-
expired when his Son was tor (LXX ||) filius Olympia
conqueror at Olympia. expirare. Plin.
- 1101 Hear, O young men, the Audire, adolescens, tis, c.
Speech of Archytas the Ta- oratio Archytas, æ, Taren-
rentine, which was deli- tinus, qui ³ tradi, tus sum,
ver'd to Cato, when he was Cato, nis, cum esse ado-
at Tarentum being a young lescens Tarentum: Nullus
man: He said, that there capitalior pestis, is, f. quàm
was no mischief more per- corpus, oris, n. voluptas,
nicious given to men by na- homo ² dicere esse à natura
ture, than the pleasure of the datus. C.
body.
- 1102 There's always enough for Domus & foris ægrè
one to be uneasy at, at home quod fit, satis semper esse.
and abroad. Plaut.
- 1103 I (says Nafica to Enni- Ego (inquam Nafica
us) believed your Maid that Ennius) ancilla tuus cre-
you were not at home, dère tu non esse domus,
don't you believe me my tu ego non credère ipse?
self? Cic. de Or. 2.

So likewise we say, Humi, or Terræ, on the Ground;
Belli, or Militiæ, at War.

LXXXIII. 2 The Ablative Case.

Verum si proprium loci nomen, &c. L. Synt.

- p. 100, n. 160, o.
1104 There was one Argantho- ³ Esse Arganthonius qui-
nius at Gades, that reigned dam Gades, ium, f. pl. qui
eighty years. octoginta annus regnare. C.

I [call the man] living in *Rus, ris, n. ego vivens* 1105
 the country, thou callest *tu dicere in urbs, is, f.*
 [the man living] in the City *beatus. Hor.*

bappy.

¶ Such a one as the Learn- *Qualis eruditus solere ap-* 1106
 ed are wont to call a wise *pellare sapiens, tis, in reli-*
 Man, we have heard of *quus Græcia nemo, inis, c.*
 none in all the rest of *Athenæ, arum f. pl. unus*
 Greece, at Athens but one. *accipere, cepi. C. de Am.*

So much respect was no *Nusquam tantum² tri-* 1107
 where given to Age, as at *bui ætas, tis, f. quantum*
 Lacedæmon; old Age was no *Lacedæmon, is, f. nusquam*
 where more honoured. *² esse senectus honoratio.*
C. de Senec.

At Athens an Action was *Athenæ adversus ingra-* 1108
 allowed by Law against un- *tus actio³ constitui, tutus*
 grateful persons. *sum. Val. Max.*

LXXXIV. To a Place is put in the Accusative Case.

Verbis significantibus motum ad locum, &c. *Lat. Synt. p. 100, n. 160, o.*

Let him sail to Anticyra. *Navigare Anticyra. Hor.* 1109

He went to Syracuse. *Syracusæ, arum, f. pl. se* 1110
³ conferre, tuli. C.

¶ I think we must re- *Migrare, [esse] Rhodus* 1111
 move to Rhodes. If better *arbitrari. Si melior casus*
 fortune shall happen, we *¹⁸ esse, reverti Roma. Id.*
 will return to Rome.

Canistius the Lacedæmo- *Canistius Lacedæmonius,* 1112
 nian, and Philonides the *& Philonides Alexander*
 Footman of Alexander the *Magnus cursor à Sicyon*
 Great, ran from Sicyon to *Elis, dis. f. unus dies*
 Elis, 1202 Furlongs in one *MCCII. stadium (LXXXI.)*
 day. *³ currere, cucurri. Plin.*

- 1113 *Regulus being taken Prisoner by the Carthaginians, when he had been sent to Rome, and had sworn that he would return, would not break his promise given to the Enemy, tho' he was detained by his friends.* Regulus captus à Pœnus, cum Roma mitti, *ssus sum*, jurareque sui redire, ³ nolle fides hostis datus fallere, etiamsi ab amicis retineri. Cic.

LXXXV. From a Place, or by a Place, is put in the Ablative Case.

Verbis significantibus motum à loco, &c.
p. 101, n. 160, o.

- 1114 *I received a Packet of Letters from Rome.* ³ Accipere, cepi, Roma fasciculus literarum, f. pl. C.
1115 *I made my Journey by Laodicea.* Iter Laodicea ³ facere, feci. C.
1116 *They did not stir from home.* Domus sui non ³ commovere, vi. C.
1117 ¶ *An old and constant opinion had spread in all the East, that it was in the Decrees of Fate, that some coming from Judea, should obtain the Government of the World at that time.* Percrebescere, ui, totus Oriens, tis, m, vetus & constans opinio, esse in fatiis, ut is tempus, oris, n. Jucumming from Judea, should dæa profectus [aliqui] res potiri (LXVIII.*) Sueton. in Vesp.

Impersonals.

LXXXVI. The word that seems to be the Nominative Case, shall be such Case as the Verb Impersonal will have after it. As, I may, licet mihi. I am at leisure, vacat mihi. I repent, poenitet me. I am ashamed, pudet me. I am weary, tædet me. If you please, si placet tibi.

See Examples under the Rules LXXXIX, XC, XCI, XCI.

¶ LXXXVII.

¶ LXXXVII. But if must or ought be Latin'd by oportet, the Nominative Case to must or ought in English must in Latin be put to the Verb following, and make such Case as that requires before it. As, I must go, oportet me ire, or ut ego eam.

Examples.

¶ He ought to obtain, who *Impetrare oportet is, qui* 1118
asks a reasonable thing. *æquus postulare. Plaut.*

Integrity and Innocence *Integritas atque innocen-* 1119
ought to be in him, that ac- *tia esse oportere in is, qui*
cuses another. *alter accusare. C.*

He that accuses another *Qui alter incusare pro-* 1120
of Dishonesty, ought to look *brum, is ipse sui intueri*
upon himself. *oportere. Plaut.*

Men ought to reckon, that *Homo existimare oportere,* 1121
God sees all things, that all *Deus omnis cernere, om-*
things are full of God. *nis Deus plenus esse.*

Thales said, that men *Thales³ dicere, xi, homo* 1122
ought to reckon that God *existimare oportere, Deus*
sees all things, &c. *omnis cernere, &c. C.*

The pleasures of the body *Corpus, oris, n. voluptas* 1123
ought to be contemned and *contemni & rejici oportere.*
rejected.

All people ought then most *Omnis, cum secundus res* 1124
of all to meditate with them- *esse maximè, tum maximè*
selves, how to bear adverse *sui cum meditari oportere,*
calamity, when things are *quis pactum adversus ærum-*
most prosperous. *na (CIV.) ferre. Ter.*

We must choose the least *Ex malum minimus o-* 1125
of evils. *portere [nos] eligere. C.*

We must have an Ear not *Difficilis oportere auris,* 1126
easy to Accusations. *is, f. [nos] habere ad cri-*
men, inis, n.

- 1127 Thou oughtest to eat, that thou may'st live; not to live that thou may'st eat. *Esse oportere* [te] ut vi-
vère; non vivère, ut esse.
Ad Heren.
- 1128 Thou ought'st to despise that which thou may'st lose. *Despicere oportere* [te]
qui posse deperdere.
- 1129 Thy mind must judge it-
self rich, not the Speech of
men, not thy Possessions. *Animus tuus oportere sui*
¹³ *judicare dives, itis, non*
homo sermo, non posses-
sio tuus. C. Par.
- 1130 Thou must love me my
self, not my things, if we
are to be true friends. *Ego ipse* [ut tu] ¹³ *amare*
oportere, non meus, si ve-
rus amicus futurus sum. C.
1 Fin.
- 1131 Every one must take care
for himself. *Sui quisque consulere o-*
portere. C.
- 1132 Place not the hope of thy
Affairs in the Rewards of
Men; Virtue itself caught
to draw thee to true Ho-
nour by its own charms. *Ne spes ponere res tuas*
in præmium humanus; suus
tu illecebra oportere [ui]
ipse virtus ¹³ *trahere ad ve-*
rus decus, oris, n. Cie.
Somn. Sc.

* If the Verb following be impersonal, the Nominative Case to must or ought must be such Case in Latin as the Impersonal requires after it. As, *Oportet credi mihi*, I ought to be believ'd.

- 1133 ¶ A Witness being an E-
nemy must not be believ'd. *Inimicus testis credi non*
oportere. C.
- 1134 When one shall have once
forsworn himself, he ought
not to be believed after-
wards. *Ubi semel quis* ¹² *peje-*
rare, is credi postea non
oportere.

LXXXVIII. Interest and refert require a Genitive Case of all casual Words, except meâ, tuâ, suâ, nostrâ, vestrâ, and cujâ.

Hæc impersonalia, Interest, &c. Lat. Synt.

p. 101, n. 160, o.

It is the concern of all men to endeavour for Virtue. *Interesse omnis, dare opera virtus.* 1135

It very much concerns the publick, that all shou'd consult for Peace and Concord. *Vehementer interesse publica, ut omnis consulere pax, cis, f. & concordia.* 1136

It is all one to Theodorus, where he rots. *Nihil interesse Theodorus, ubi (CIV.) putrescere.* 1137

¶ When King Lyfimachus threatned the Cross to Theodorus, It is all one to Theodorus (says he) whether he rots on the ground, or on high. *Cum Rex Lyfimachus Theodorus crux, cis, f. (LIV.) minari, Theodorus (inquit) nihil interesse, humusne, an sublimè (CIV.) putrescere. C. Tusc. 1.* 1138

It concerns thee not to believe rashly. *Tuus referre non temerè credere.* 1139

It much concerns the common good, * that Youth be well educated. * R. XVII. *Multum interesse utilitas communis, juventus, sis, f. probè institui.* 1140

Who is there, that does not love Modesty in Youth, tho' it does nothing concern him? *Quis esse, qui pudor, is, m. in adolescentia, etiam si suus nihil interesse, non (CV.) diligere? C.* 1141

It is the Interest of all people to do rightly. *Interesse omnis rectè facere. C. Fin. 2.* 1142

Epistle was invented for this reason, that we might certify the absent, if there was any thing, which it might. *Epistola ideo inveniri, tus sum, ut certior facere absens, siquid esse, qui is was any thing, which it scire, aut noster, aut might.* 1143

might concern either us, or ipse (CV.) interesse, themselves, that they should Cic. know.

LXXXIX. Certain Impersonals require a Dative Case ; as, Libet, licet, patet, &c.

In Dativum feruntur hæc impersonalia. Lat. Synt. p. 102, n. 161, o.

- 1144 No body may sin. Peccare licere nemo, inis, c. C.
- 1145 Thou may'st be good and happy. Licere tu esse (XL.) bonus & beatus.
- 1146 Thou may'st not hurt another for the sake of thy own advantage. Non licere tu commodum tuus causa nocere alter. C.
- 1147 A good man is not at liberty not to return a kindness, if he can do it. Vir bonus non licere non reddere beneficium, si modo is facere ²² posse. Id.
- 1148 A man may keep a Holiday without Luxury. Licere homo sine luxuria agere festus dies, m. Sen.
- 1149 He that agrees well with Poverty, is rich. Qui cum paupertas bene convenire, dives esse. Id.
- 1150 That only which is honest is good, as the Stoicks are of opinion. Honestum solum bonus esse, ut Stoicus placere. C. Off. 3.
- 1151 If you beat pricks with your fists, it hurts your hands more. Si stimulus pugnus cedere, manus plus dolere. Plaut.
- 1152 You must be at leisure for death, whether you will or no. Mors [seu] ²² velle [sive] ²² nolle, vacare (LXXVIII.) [tibi.] Sen.

See more Examples of this Rule above : Rule XLVI, &c.

XC. Some

XC. *Some will have an Accusative Case, viz. Delectat, juvat, decet, and its Compounds.*

Hæc impersonalia accusandi casum, &c. Lat. Synt. p. 102, n. 161, o.

There are [some] that delight to lead an idle life. *Esse qui delectare segnis* 1153
traducere vita.

And there are [some] that delight to ply their Studies. *Et esse qui studium in-* 1154
vigilare juvare.

It becomes a young man to be modest. *Decere adolescens, tis, c.* 1155
esse verecundus. Plaut.

It becomes you to speak true things. *Decere tu verus proloqui.* 1156
Plaut.

¶ It does not become one punishing to be angry. For *Non decere puniens irasci.* 1157
seeing Anger is a failing of *Nam cum ira¹³ esse de-*
the Mind, one sinning must *lictum animus, non opor-*
not correct sin. *tere peccatum corrigere*
peccans. (Rule VIII.)
Sen.

XCI. *Some will have an Accusative Case with a Genitive, viz. Pœnitet, tædet, miseret, miserescit, pudet, piget.*

His impersonalibus subjicitur accusativus, &c. Lat. Synt. p. 102, n. 161, o.

I am ashamed of my fault. *Pudere ego peccatum* 1158
meus.

I am sorry for my fault. *Pœnitere ego peccatum* 1159
meus.

He that is sorry for a fault, is almost innocent. *Qui pœnitere peccatum,* 1160
pœne esse innocens.

I judge him worthy of punishment, who is not ashamed of his fault. *Qui non pudere peccatum,* 1161
hic pœna dignus judicare.
Cic.

He

- 1162 He doubles the sin, that is not ashamed of his fault. *Geminare peccatum, qui delictum non pudere.*
- 1163 I am sorry for and ashamed of my folly. *Ego stultitia meus pigere & pudere.*
- 1164 Is he concerned for the fact? *Num factum [eum] pudere? Ter.*
- 1165 There are some men, that are neither weary nor ashamed of their Lust and Infamy. *Esse homo, qui libido, inis, f. infamiaque suis neque + tædere neque + pudere. C. + Rule CV.*
- 1166 I pity thee, who makest this so great a man an Enemy to thee. *Miserere ego tu qui hic tantus homo (CV.) facere inimicus tu. Ter.*
- 1167 Pity thou the needy. *Miserere tu egenus.*
- 1168 They that have lived otherwise than became them, are most sorry for their sins when Death approaches. *Is, qui secus quam³ decere, ui, vivere, xi, peccatum suus, mors appropinquans, maxime pœnitere. C. Div. 1.*
- 1169 I am not very much dissatisfied with my fortune. *Ego meus fortuna non nimis pœnitere. C.*
- 1170 Every one is dissatisfied with his own lot. *Suus quisque fors, tis, f. pœnitere. Cic.*
- 1171 If thou art sorry for thy fault, thou wilt take care not to commit any such thing hereafter. *Si tu peccatum tuus pœnitere, cavere ne quid talis posthac²² committere. C. Off. 1.*
- * Note, An Infinitive Mood sometimes supplies the place of the Genitive.
- 1172 He is almost innocent, who repents that he has sinned. *Qui pœnitere peccare, pœnè esse innocens. Sen.*
- 1173 Art not thou ashamed to allot the reliicks of life to Virtue and a good mind? *Non pudere tu. reliquæ, aram, f. pl. vita virtus & bonus mens destinare? Id.*

I am not ashamed to confess that I do not know that which I do not know. Non ego pudēre fatēri 1174
[me] nescire [id] qui (CV.)
nescire. Cic.

There is no fear, lest thou shouldst repent that thou hast striven in kindness first. Non metus, officium ne 1175
tu certare prior (CVI.) Pœ-
nitēre. Virg. Æn. i. v. 552.

XCII. A Verb Neuter may be changed into the Impersonal in *tur*, when the Nominative Case to it is a word signifying a multitude (as, multi, omnes, &c.) or any one whoever (as, quivis, ullus, aliquis, quisquam, &c.) As, Fletur, i. e. ab omnibus, for Fient omnes, They all weep. Vivitur exiguo melius, for Homo vivit exiguo melius, A Man (i. e. any one) lives better with a little.

¶ Thro' Virtue men go to Heaven [the Stars.] Per virtus iri ad astrum, 1176
[i. e. homines eunt.]

A man does not live safely and without fear without friendship. Non tutò & sine metus, 1177
us, m. vivi sine amicitia,
[i. e. Non ullus vivit.]

A man does not live pleasantly, unless he live wisely, honestly and justly. Non jucundè vivi, nisi 1178
sapienter, honestè justèque
vivi.

War is to be undertaken, that we may live in peace without Injury. Suscipiendus esse bellum, 1179
ut in pax, cis, f. sine injuria
(CVI.) vivi. C.

The advantages of others are envy'd. Invideri commodum 1180
(LVII.) alius. C.

They who envy, want; they who are envy'd, have something. Qui invidēre, egēre; il- 1181
le, qui invideri, res habēre.
Plaut.

How much sin is committed publickly and privately? Quantum publicè priva- 1182
timque peccari? Sen.

- 1183 *Men sin every where.* Peccari ubique.
- 1184 *No prudent man punishes because an offence has been committed, but that offences may not be committed.* Nemo prudens punire quia³ peccari, sed ne (CVI.) peccari. Sen. de Ira.
- 1185 *Men offend against Justice two ways, both by doing Injury, and by omitting of defending.* Peccari in iustitia duo modus, & inferendus † injuria, & prætermittendus † defensio. C.
† N. 57.
- 1186 *They sin within the Trojan Walls and without.* Iliacus intra murus, -i, m. peccari & extra. Hor.
- 1187 *The Foundations of Justice are, first that no body be hurt, then that the common good [profit] be consulted.* Fundamentum esse iustitia, primum ne quis (XLVII.)²² noceri, deinde ut communis utilitas (XLVIII.)²² serviri. C.
- 1188 *The discourse shews a fault to be in the Manners, when people are forward to speak of the absent for the sake of detraction.* Sermo vitium inesse moris, m. indicare, quum studiosè de absens detrahère causa dici. lb.
- 1189 *Through the Vices of men they come to Battles.* Homo vitium ad prælium³ venire. Prop.

Let the Scholar be used to vary these Passive Impersonals by the Active Voice.

¶ XCIII. *These Verbs, Begin, cease, ought, use, may, can, being set before Impersonals, become Impersonals too.*

Cœpit, incipit, desinit, &c. Lat. Synt.

p. 102, n. 162, o.

- 1190 ¶ *Through Virtue men may go to Heaven.* Per virtus posse iri ad astrum.
- 1191 *A man cannot live safely without friendship.* Non posse vivi tutò sine amicitia. C. Fin. 2.
- 1192 *A man cannot live pleasantly,* Non posse jucundè
santly,

santly, unless he live wisely, honestly, and justly.

vivi, nisi sapienter, honestè justèque vivi. C.

Men are wont to sin every where.

Solère peccari ubique. 1193

It uses to concern the publick.

*Solère interesse respub-1194
lica.*

I begin to be ashamed of my fault.

*Incipere pudere ego pec-1195
catum meus.*

I ought to be sorry for my fault.

*Debere pænitere ego pec-1196
catum meus.*

Cease to be dissatisfy'd with thy condition.

*Desinere pænitere tu fors, 1197
tis, f. tuus.*

Do nothing which thou may'st repent of.

*Nihil ¹⁰ facere, qui tu 1198
pænitere (CV.) posse. C.*

They ought to be sorry for their fooleries.

*Ineptiæ, arum, f. pl. 1199
suus is pænitere debere.*

The praise and glory of others uses to be envied.

*Alius laus, dis, f. & gloria 1200
(LVII.) invideri solère, C.*

Thou oughtest to pity the needy.

*Debere misereri tu ege-1201
nus.*

It often uses to happen ill to good men, and very well to the bad.

*Sæpe solère maiè eve-1202
nire bonus, & optime im-
probus. (Rule XLVI.)*

It is very great folly to be afflicted with grief, when thou art sensible that no good can be done [by it.]

*Summus esse stultitia 1203
mæror, is, m. confici,
quum ¹³ intelligere nihil
posse profici. C. Tusc. 3.*

One cannot come to Wisdom without the liberal studies.

*Sine liberalis studium ad 1204
sapientia venire non posse.
Senec.*

Fame cannot well be believed.

*Non posse bene credi 1205
(LIII.) fama.*

Long time demolishes every thing; but Wisdom cannot be harmed.

*Nihil non longus demo-1206
liri ætas; at sapientia
(XLVII.) noceri non posse*

Man cannot dispute well with passion or obstinacy.

*Cum ira aut pertinacia 1207
rectè disputari non posse.*

- 1208 *I could never be persuaded, that Souls died, when they were gone out of these mortal Bodies.* Ego nunquam persuaderi posse animus, cum ex hic corpus, oris, n. mortalis
 17 exire, emori. C. de Sen.
- 1209 *God uses to consult and provide not only for all mankind, but also for each particular man.* Non universus solum genus homo, sed etiam singuli à Deus consuli & provideri solere. C.

¶ XCIV. Impersonals have sometimes a Nominative Case before them.

Nonnulla Impersonalia remigrant, &c.
 Lat. Synt. p. 102, n. 162, o.

- 1210 ¶ *Candid peace becomes men, cruel anger wild Beasts.* Candidus pax, cis, f. homo, trux decere ira fera. Ov.
- 1211 *If any thing is unbecoming in others, let us avoid it our selves.* Si quid dedecere in alius, vitare ipse. C. Off. 1.
- 1212 *We see more in others, than in our selves, if any fault is committed.* Magis in alius cernere, quam in egomet ipse, si quid delinqui. Ibid.
- 1213 *Beware the day before lest thou shouldst do that which may trouble thee the day after.* Pridie ¹⁰ cavere, ne facere, qui tu pigere postredie. Plaut.
- 1214 *That which thou dost well, thou dost for thy self; it concerns thee most.* Bene qui facere, tu facere; tuus is referre maxime.
- 1215 *Cease to ask that which nothing concerns thee.* Tuus qui nihil interesse, percontari desinere. Ter.
- 1216 *Hast thou so much leisure from thy own Business, that thou canst mind other mens affairs, and those things which nothing belong to thee?* Tantusne esse ab res tuus otium tu, alienus ut curare,isque nihil qui ad tu attinere? Ter.

That which is allow'd, is *Qui licere ingratus esse.* 1217
unpleasing. Ovid.

Half of our time is slept *Dimidum ætas, ris, f.* 1218
away. In the longest life *noster edormiri.* In longis-
there is very little time, *simus vita minimum esse,*
that is lived. *qui vivi.* Sen. Ep. 99.

Whatever sin is commit- *Quicquid multus peccari,* 1219
ted by many, is unpunished. *inultus esse.* Lucan.

In injuring the life of a *In pater vita violan-* 1220
Father, many sins are com- *dus multa peccari.* C.
mitted. Par. 3.

N. B. All Impersonals have a Nominative Case express'd or under-
stood, or something in place thereof. See the Oxford Grammar,
Interest, refert, delectat, juvat, decet, oportet, licet, &c. have an
Infinitive Mood or Clause answering to the Question Who or What?
that supplies the place of a Nominative Case to them. As, What
is the concern of all men? *Ans.* To endeavour for Virtue. And
so in the other Examples at Rule LXXXVIII, LXXXIX, XC.

A Participle.

XCV. Participles, Gerunds, Supines, and
other Verbals, govern such Cases as the Verbs
they come of.

Participia regunt casus, &c. Lat. Synt.
p. 103, n. 162, o.

The praise due to Virtue. *Laus debita virtus.* Rule 1221
XLVI.

Remember the punishments *Meminisse poenæ, arum,* 1222
prepared for the wicked. *f. pl. improbus præparatus.*
Ibid.

Our Ears are to be shut *Claudendus esse auris* 1223
to bad Speeches. *malus vox, cis, f.* Ibid.

Anger will do me more *Plus ego (XLVII.) noci-* 1224
barm than an Injury. *turus esse ira quam inju-*
ria. Sen.

- 1225 *We ought to take care, that we make our desire obedient to reason.* Curare esse ut appetitus, us, m. ratio (XLVIII.) obediens præbere. C. Off. 1.
- 1226 *Temperance is a moderating of the desires govern'd by reason.* Temperantia esse moderatio cupiditas ratio obediens. C.
- 1227 *A man that follows pleasure, does not much benefit his Heir.* Homo voluptas (xlviij.) obsequens, haud multum hæres, dis, c. juvare. Terent.
- 1228 *Earth must be returned to Earth.* Reddendus esse terra terra. (L.) Cic.
- 1229 *I reckon those the most wretched of mortals, that are addicted to their Belly and Lust.* Miserrimus mortalis judicare venter, tris, m. accubatio, inis, f. deditus (L.) Sen.
- 1230 *Friendship is to be preferred to all worldly things.* Amicitia omnis humanus res anteponendus esse (LVII.) C. Am.
- 1231 *Death is to be preferred to baseness.* Mors, tis, f. esse anteponendus turpitudine, inis, f. C.
- 1232 *The exercise and delight of Learning is to be preferred before both all the Actions and Pleasures of wicked men.* Usus & delectatio doctrina (XIII) esse omnis improbus & actum & voluptas anteponendus. C. Fam. 9. 6.
- 1233 *A Sword is not to be trusted with Children.* Ensis, is, m. puer non committendus (LVII.) esse.
- The Shadow of the Earth hindering the Sun makes Night.* Umbra terra sol, is, m. (LVII) officiens nox, dis, f. efficere. C.
- 1234 *Life is not to be bought at any [every] price.* Non omnis pretium vita (LXIV.) emendus esse. Sen.
- 1235 *Children are not to be filled with Meat.* Puer cibis (LXVI.) impletendus non esse. Sen.

Men being born for the sake of men, ought to do good to one another, and to consult the common good of men. Homo homo causa 1237 (LXIII) generatus, debere prodesse alius alius, & consulere (XLVII.) communis utilitas homo.

There are some Animals void of Reason, others having the use of Reason. Animal, lis, n. (XXIX.) 1238 alius ratio expers, tis, esse, alius ratio (LXVIII.) utens. C. Off. 1.

¶ It is more according to nature to undergo the greatest labour for the preserving or helping men like Hercules, than to live in a Wilderness without any trouble abounding with all plenty. Magis esse secundum natura pro homo 57 conferendus aut juvandus maximus labor, is, m. suscipere † imitans (LX.) Hercules, quam vivere in solitudo, inis, f. sine ullus molestia † abundans (LXVI.) omnis copia, arum, f. pl. † Rule VIII.

A good man hating sins for the love of Virtue. Exosus (LX.) peccatum 1240 bonus virtus (LXIII.) amor.

All good men will respect with great honour and benevolence a good Magistrate consulting for his Countrymen, and seeking the common good, forgetting his own Interests, observing the Laws, favouring Virtue, restraining Impiety and Debauchery, being moved to punish by Equity, not by Passion. Magistratus bonus civis 1241 suus (XLVII.) consulens & utilitas communis (XLVIII.) serviens, oblitus (XLVII.) commodum suus, lex, gis, f. (XLVIII.) parens, virtus (XLVII.) favens, im-pietas & nequitia (LX.) coercens, æquitas, non iracundia (LXIII.) ductus ad punire, magnus honor (LXIII.) & benevolentia omnis bonus profecuturus esse.

- 1242 By bearing and enduring all people courteously, with whomsoever thou shalt converse, by giving up thy self to them, by complying with their inclinations, thwarting nobody, never preferring thy self to others, thou mayst get praise most easily, and mayst procure friends. *Facile omnis perferre ac pati, cum quicunque esse unà, is tu dedere, is obsequi (XLVIII.) studium, adversus (XXXI.) nemo, inis, c. nunquam præponens tu (LVII.) alius, facillimè laus, dis, f. invenire, & amicus parare. Ter.*
- 1243 Justice is obedience to the written laws and constitutions of nations. *Justitia esse obtemperatio scriptus lex institutumque populus. C.*

See Part I. at the Gerunds, Supines, and Participles.

XCVI. Participles changed into Nouns require a Genitive Case.

Participiorum voces, cum, &c. *Lat. Synt.*

p. 104, n. 163, o.

- 1244 Virtue is a lover of itself. *Virtus esse amans sui. C.*
- 1245 Every Nature is a lover of itself; neither is any thing more desirous of things like itself than Nature. *Omnis natura esse diligens sui; neque quicquam esse appetentior similis (XXXI. Exc. 1.) sui quam natura. C.*
- 1246 Virtue is a reward to itself, not wanting praise, not desiring of outward help. *Ipse sui virtus pretium esse, nil indigus (XXXIV. 1.) laus, nil opis, f. externus cupiens. Claud.*

The Adverb.

XCVII. Adverbs of Quantity, Time, and Place, require a Genitive Case.

Quædam adverbia loci, &c. *Lat. Synt.*

p. 105, n. 163, o.

- 1247 He that does well has abettors enough. *Sat fautor, is, m. habere, qui rectè facere. Plaut.*
- Never

Never any man had Friends enow. Nunquam quisquam 1248
(xxiv.) homo satis amicus
esse (LVIII.) Sall.

Every one has strength enough to do harm. Nullus non ad nocere sa- 1249
tis vires, ium, f. esse (lviii.)
Sen.

I must remove to some part of the World [Lat. of Lands.] Migrare esse aliquo terra. 1250
Cic.

Catiline had talkative- Catilina (LVIII.) esse 1251
ness enough, little wisdom. satis loquentia, sapientia pa-
rum. Agell. l. 1. c. 15.

¶ Nothing is more ami- Nihil esse amabilior vir- 1252
able than Virtue; which he tus; qui qui ¹⁹ adipisci,
who shall have gotten, will ubicunque gens esse, à bo-
be beloved by good men, in nus vir diligi. C. de Nat.
what nation soever he shall D. 1.
be.

XCVIII. Certain Adverbs will have a Da-
tive Case, as the Nouns they come of.

Quædum Dativum, &c. Lat. Synt. p. 105,
n. 164, O.

It behoves men to live agreeably to the dignity of man. Oportere homo conveni- 1253
enter homo dignitas vivere.

It behoves us to live agreeably to nature. Vivere natura ego con- 1254
venienter oportere. Hor.

To live agreeably to nature has this meaning, always to agree with virtue. Convenienter natura vi- 1255
vere habere hic sententia,
cum virtus congruere sem-
per. C.

¶ They live friendly to the life of men, whose Estate lies open to Liberality and Beneficence, and makes it self useful to as many as Vita homo amice vi- 1256
vere, qui res familiaris li-
beralitas & beneficentia pa-
tere, & quamplurimus sui
utilis præbere. C. Off. 1.
may be.

The Conjunction.

XCIX. Conjunctions Copulative and Disjunctive, also these four, Quam, nisi, præterquam, an, and Adverbs of Likeness, couple like Cases.

Conjunctiones copulativæ, &c. Lat. Synt.
p. 108, n. 167, o.

The Reason of this Agreement is, because the Words so coupled depend all upon the same Word, which is expressed to one of them, and understood to the other.

- 1257 Queen Money gives a Wife ^b Uxor, is, f. cum dōs, with a Portion, and Credit, ^{tis}, f. fidesque & ^b amicus, and Friends, and Birth, and ^{Et} ^b genus, eris, n. & ^b forma regina pecunia ^a donare. Beauty. Hor.
- 1258 Nothing is so mischievous ^a Nihil ^b esse tam pestifer, quam ^a voluptas [esse.] as pleasure [is.]
- 1259 The pleasure of the mind ^b Animus ^a voluptas major esse, quàm [^a voluptas] is greater than [the pleasure] of the body; and the ^b corpus; & ^a morbus ^b animus perniciosior esse quàm [^a morbus] ^b corpus. diseases of the mind are more pernicious than [the diseases] of the body.
- 1260 Drunkenness is nothing ^b Ebrietas ^b nihil aliud else but a voluntary madness. ^a esse, quàm voluntarius ^b insania. Sen. Ep. 83.
- 1261 Whithersoever thou goest, ^b Quocunque ingredi, ^b sequi ^a mors, corpus, oris, n. death follows, as a shadow [follows] a body. ^{ut} ^a umbra. Cato.
- 1262 Glory follows virtue as a ^a Gloria virtus, tanquam shadow. ^a umbra, ^b sequi. C.
- 1263 The covetous man is commended as a frugal person. Tanquam ^a frugi, ^b laudari ^a avarus. Juven. 14.
- 1264 Nothing is so convenient ^a Nihil ^b esse tam convenient

ent either for prosperity or adversity, as friendship [is.]
 veniens ad res vel secundæ vel adversæ, quàm
 a amicitia [b esse.] C.

Credulity is an error, rather than a fault.
 Credulitas b error a esse 1265
 magis, quàm b culpa. C.

Young men fall into Diseases more easily than old Men.
 Facilius in morbus b in- 1266
 cidere a adolescens, tis, c.
 quàm a senex, is, c. C.

You may overcome by policy better than by passion.
 b Consilium melius a vin- 1267
 cere, quàm b iracundia.

It behoves me to comply with my Father rather than with my Love.
 b Parens ego a obsequi 1268
 potius, quàm b amor, oportere. Terent.

There is no vice worse than covetousness.
 Nullus a vitium tetrior 1269
 b esse quàm b avaritia. C.

What is Sleep but the Image of Death?
 b Quid a esse somnus, nisi 1270
 mors, tis, f. b imago? Ov.

Socrates said, that he knew nothing, but that very thing that he knew nothing.
 Socrates b dicere, b nihil 1271
 fui a scire, nisi b is ipse sui
 nihil scire. C. Acad. 1.

No body ought to boast of any thing but that which is his own.
 Nemo a gloriari debere 1272
 [b quoquam] nisi b suus.
 Sen. b Rule LXIII.

Thou wilt find a good Wife, if thou seekest for nothing but a good Wife.
 Bonus uxor, is, f. inve- 1273
 nire, si b nihil a querere,
 nisi b bonus. Id.

What will that Man do in the dark, who fears nothing but a Witness and a Judge?
 Quid facere is homo in 1274
 tenebræ, arum, f. pl. qui
 b nihil a timere, nisi b testis & b iudex, icis, c.
 C. 1. Leg.

We cannot maintain friendship, except we love friends as well as ourselves.
 Amicitia tueri non posse, 1275
 nisi æquè b amicus, ac
 b ego ipse b diligere. C. 1.
 Fin.

It is not so much as to be wished, that any one
 Ne optandus quidem 1276
 esse, ut b ego quisquam
 should

- should love me more than himself, I him more than myself. For it cannot be by any means that any one should love another more than himself.
- 1277 We rejoice for the joy of friends, as much as for our own.
- 1278 Times slide away with a constant motion, no otherwise than a River.
- 1279 Anger perishes by staying, as brittle Ice does.
- plus quàm^b sui^a amare, ego^b ille plùs quàm^b ego. Fieri enim nullus modus, i. m. posse, ut quisquam plus^b alter^a diligere (CVI.) quàm^b sui. C. Tusc. 3.
- ^a Lætari amicus^b lætitia æquè atque^b noster [lætitia.] Id.
- Affiduus^b labi^a tempus, oris, n. motus, us, m. non secus ac^a flumen, inis, n. Ovid. Met. 15.
- Ut fragilis^a glacies,^b interire^a ira mora. Ov.

¶ C. Such Conjunctions do also often couple like Moods and Tenses, especially Infinitives. As, Præstat otiosum esse, quam nihil agere : 'Tis better to be idle, than to be doing to no purpose.

Conjunctiones copulativæ & disjunctivæ aliquoties similes, &c. Lat. Synt. p. 108, n. 167, o.

- 1280 ¶ Honesty is praised and starves.
- 1281 Virtue procures and preserves friendship.
- 1282 The thirst of Covetousness is never filled nor satisfied.
- 1283 Juvenal says, that Honesty is praised and starves.
- 1284 I would more willingly receive than [I would] do Injury.
- 1285 It is better to receive, than to do Injury.
- ^a Probitas^b laudari &^b algere. Juv.
- ^a Virtus^b conciliare &^b conservare amicitia. C.
- Nunquam^b expleri neque^b satiari cupiditas^a fitis. Id.
- Juvenalis dicere^a probitas^b laudari &^b algere.
- ²⁸ Accipere, cepi, libentius, quam²⁸ facere, feci, injuria.
- ^b Accipere^a præstare quàm^b facere injuria. C.

To suffer punishment is ^b Pati poena ^a esse, quàm 1286
less, than to have deserved ^b mereri, minus. Ov.

¶ CI. An Infinitive Mood is often coupled
with a Noun or Pronoun Substantive.

¶ Learn ye Justice being ^a Discere ^b justitia mo- 1287
warned, and not to contemn ^b nitus, & non ^b temnere
God. Numen, inis, n. Virg.

Nothing is the property ^a Nihil ^b esse tam an- 1288
of so narrow a soul, as to ^b gustus animus (XLI.) quàm
love Riches. ^a amare divitiarum, arum, f.
pl. C.

Nothing is so very com- ^a Nihil ^b esse tam valde 1289
mon as not to be wise. vulgaris, quàm nihil ^a sa-
pere. C. Divin. 2.

What greater Wickedness ^a Quod ^b posse esse ma- 1290
can there be than to murder ^b jor scelus, eris, n. quàm
a familiar friend? familiaris ^a occidere? C.

What labour is less, than ^a Quis minor ^b esse, quàm 1291
to keep [have kept] silence? ^a tacere, ^a labor? Ovid.

What is so weak, as to ^a Quid ^b esse tam futilis, 1292
approve of a thing not in- quam quidquam ^a approbare
quired into? non cognitus? C.

What is more foolish, than ^a Quid stultior ^b esse, 1293
to take uncertain things for quam incertus pro certus
certain? ^a habere? C. Sen.

What is so laudable, as ^a Quid tam laudabilis esse, 1294
to requite kindness? quam referre meritum gra-
tia? Sen.

The Verb facio is often understood when another Verb is coupled to it :
As, Nihil [scil. facitis] nisi luditis; Nihil aliud [scil. facitis] nisi
luditis: You do nothing but play. Nihil potui [sc. facere] nisi
 flere; I could do nothing but weep.

The Preposition.

CII. Sometimes the Preposition (especially IN) is understood before the Ablative Case.

Præpositio subaudita, &c. Lat Synt.
p. 111, n. 169, o.

- | | |
|--|--|
| | In. |
| 1295 A Master is in the place of a Parent. | Præceptor esse parens locus. |
| 1296 One thing is produced in one place, and another in another. | Alius alius locus nasci. Vitruv. |
| 1297 In the beginning the common Creator gave to them [i. e. Brutes] only life, to us a soul also. | Principium indulgēre, si communis Conditor ille [i. e. Brutum] tantum anima, ego animus quoque. Juven. |
| 1298 No body tries to descend into himself; but the Waiter on the Back that goes before them is looked on. | In sui sui tentare descendere nemo: At præcens spectari mantica tergum. Pers. 4. |
| 1299 Look back upon those things that hang on thy own Back. | Tuus pendens respicere tergum. Vid. Hor. Sat. 2. 3. v. 299. |
| | Sub. |
| 1300 Vice deceives us in the shape of Virtue. | Fallere ego vitium species virtus. Juv. |
| | Ex. |
| 1301 Man consists of body and soul. | Homo constare corpus, oris, n. & anima. C. Tusc. |
| 1302 Time consists of three parts, the past, present, and future. | Tempus tres pars constare, præteritum, præsens, & futurum. Senec. |
| | Ab. |
| 1303 God does not account it a thing disagreeable with | Deus non alienum ducere majestas suus, bis |

his Majesty, to take care of mundus & res homo curare.
the World and the Affairs Cic de Divin.
of Men.

¶ Leave off to debar Definere Philosophus 1304
Philosophers from Money. (LVII.) pecunia interdi-
cere. Sen.

Fathers that manage Pater malè res gerens 1305
their Estate badly use to be (LVII.) bonum interdici
debarred from [meddling (XCIII.) solere. Cic.
with] their Goods.

Fool, dost thou think any Stultus, putare alius sa- 1306
other happy besides the wise piens bonusque beatus? Vid.
and good man? Hor. Epist. 1. 14.

Super.

I commend that old age Is laudare senectus, tis, 1307
which stands [is built] upon f. qui fundamentum ado-
the Foundation of Youth. lescencia³ constitui. Cic.

IN is frequently understood before words signifying place; as, Ter-
ra, mari, domo, caelo, campis, libro, &c.

CIII. A Verb Compound sometimes re-
quires the Case of the Preposition that it is
compounded with.

Præpositio in compositione, &c. Lat. Synt.
p. 111, n. 169, o.

Abstain from things for- Prohibitus ABstinere. Se- 1308
bidden. nec.

Pythagoras is said to have Pythagoras cunctis ani- 1309
abstained from all animals, mal, is, n. ABstinere dici,
and from Beans. atque faba. Juv.

Tantalus thirsting catches Sitiens vicinus Tantalus 1310
at the neighbouring Waters, unda captare, & appositus
and keeps his mouth from ABstinere ora cibus. Gall.
Meats set before him.

An honest man refrains Vir probus, etiam 1311

from

from Injustice, even when impunity is proposed.

impunitas † propositus
ABstinēre injuria.

† Rule LXXI. ||

1312 Friendship is excluded out of no place.

Amicitia nullus locus
EXcludi. C. Am.

1313 Thou canst exclude Death [the Fates] out of no Place.

Nullus fatum locus²² pos-
se EXcludere. Mart.

1314 Let him go out of the Court, who shall desire to be pious.

EXire aula, qui velle
esse pius. Lucan.

1315 Others disgraces often deter tender Minds from Vices.

Tener animus alienus
opprobrium sæpè ABster-
rere vitium. Hor.

1316 Hercules chose to enter into the way of Virtue, rather than that of Pleasure.

Præoptare Hercules via
virtus, quàm voluptas,
INGredi.

1317 Many Inconveniencies surround the old Man: The wretch often gets, and abstains from the things he has gotten, and is afraid to use them.

Multus senex, is, CIR-
CUMvenire incommodum:
sæpè quærere, & inventus
miser ABstinere, & timere
uti. Id.

1318 Fatal Accidents surround us on all sides, days and nights.

Dies & nox, Eis, f. fa-
tum eundique CIRCUM-
stare. C.

1319 An Heir comes upon the Heir of another, as Wave upon Wave.

Hæres, dis, c. hæres al-
ter, velut unda SUPER-
venire unda. Id.

1320 A House and Land, a heap of brass Money and Gold will not take off Fevers from the sick body, or Cares from the mind of the owner.

Non domus & fundus,
non æs, ris, n. acervus &
aurum ægrotus dominus
DEDucere corpus, oris, n.
febris, non animus cura.
Id.

A P P E N D I X.

¶ CIV. Indefinites commonly govern a Subjunctive or Potential Mood, p. 111, n. 169, o.

Interrogandi particulæ, cum accipiuntur dubitative, aut indefinite, Subjunctivum postulant. *Lat. Synt.* p. 110, n. 168, o.

¶ Learn, good People, *Quis* virtus & quantus, 1321
what a Virtue, and how bonus, esse vivere parvus,
great it is to live with a discere. *Hor. Sat.* 2. 2.
little.

Hear thou now what advantages a slender Diet brings with it. *Accipere* nunc tenuis 1322
victus quis commodum sui
cum afferre. *Ibid.*

Behold what Cities once flourishing Luxury has destroyed. *Aspicere* florens quondam 1323
quis vertere urbs, is,
f. *Luxus. Sil.*

Consider thou, what the Laws warn thee of, what the Senate [Court] commands, how great rewards wait the good. *Respicere, quid monere* 1324
lex, gis, f. *quid Curia mandare, Præmium quantus bonus manere. Juven. Sat.* 8.

Let us look about us and consider what we are, and what we differ from the other Animals, and let us pursue those things for [to] which we were born. *Dispicere & cogitare quid* 1325
esse, & *quid ab animans cæter differre, & is sequi,*
ad qui³ nasci, *tus sum.*
C. 5. *Fin.*

- 1326 If we consider what excellence and dignity there is in human nature [the nature of man] we shall be sensible that the pleasure of the body ought to be contemned. Si ¹³ considerare, quid esse in natura homo excellentia & dignitas, intelligere corpus, oris, voluptas contemni oportere. Cic. Off. 1.
- 1327 Avoid enquiring what shall be to morrow. Quid esse futurus cras fugere querere. Hor.
- 1328 'Tis not allowed to man to know what the morrow brings. Scire nefas homo esse ætas quid crastinus volvere. Stat.
- 1329 They say that Hercules, as soon as he grew up towards manhood, went out into a solitary place, and there sitting, deliberated with himself a long while, seeing two ways, the one that of pleasure, the other that of Virtue, whether of them it were best [better] to enter upon. Hercules dicere, cum primum ¹⁴ pubescere ³⁸ exire in solitudo, inis, f. atque ibi sedens diu cum ³⁸ deliberare, cum duo cernere via, unus voluptas, alter virtus, uter (R. CIII.) ingredi melior esse. C. Off. 1.
- 1330 Youth is the time given by nature for the choosing what way of life [living] every one will enter into. Iniens ætas tempus est à natura datus ad deligere, quis quisque via vivere ingressurus esse. C.
- 1331 Consider how short life is. Vita quam brevis esse, cogitare. Plaut.
- 1332 It is uncertain how long the life of every one of us will be. Incertus esse, quam longus ego quisque vita futurus esse. (No. 21.) C.
- 1333 Learn ye with how little a man may prolong life, and how much nature requires. Discere quam parvum licere producere vita, & quantum natura petere. L. 4.
- 1334 Dost thou not see, how God has raised the lofty Nonne videre, homo ut celsus ad fidus, oris, n. vul-

Indefinites with a Subjunct. Mood. 231

countenances of men towards
the Stars?

Nature teaches us not to
neglect how we carry our-
selves towards men.

It is hard to say, how
much courtesy and affability
of Speech engage the minds
of men.

Behold how much wicked-
ness advances daily, how
much sin is committed pub-
lickly and privately.

Who knows whether the
Gods above may add to-mor-
row's times to this day's
sum?

Men know not what they
would have; except at that
minute in which they would
have [it.]

The Eyes of all are set
[cast] upon a noble young
man, and concerning him
it is studiously enquired, what
he does, [and] how he lives.

I am not ignorant how
solicitous and anxious all
love is.

tus, us, m. tollere Deus?
Sil.

Ego natura docere, non
negligere quemadmodum ego
adversus homo gerere.

Difficilis esse⁵⁰ dicere, 1336
quantopere conciliare animus
homo comitas & affabili-
tas sermo. C.

Aspicere quantum quo- 1337
tidie nequitia proficere,
quantum publice privatim-
que peccari (R. XCII.) Sen.

Quis scire, an adicere, 1338
eci, hodiernus crastinus
summa tempus, oris, n.
Deus superus? Hor.

Nescire homo quid velle; 1339
nisi is momentum qui velle.
Sen.

In adolescens nobilis 1340
oculus omnis conjici, atque
in is quid agere, quemadmo-
dum vivere, studiose in-
quiri. Cic.

Non ignorare, quam esse 1341
omnis amor sollicitus &
anxius. Cic.

See more Examples above, Part I. Subjunctive Mood, Part II.
Rule XX. and several other places.

Note, Quantus and qualis, when they answer to tantus and talis,
have most commonly an Indicative Mood after them. Likewise
quâ, quo, ubi, and unde, when they include the Relative Qui. See
Virg. Ecl. 9. v. 1. Æn. 10. v. 701, 753. Ovid. Met. 1. v. 187,

247, 294, 510, 581. 2. v. 20, 105, 203, 470. 3. v. 165. Hor. Ep. 1. 6. v. 27. and 2. 2. 2. v. 4. Ter. Phorm. 4. 2. v. 14. and 4. 3. v. 36. And. 3. v. 4.

Also other Indefinites are now and then joined with an Indicative Mood. Siquis, most commonly.

¶ CV. Also the Relative Qui frequently governs a Subjunctive or Potential Mood.

- 1342 ¶ There's no other Animal besides man, which has any Knowledge of God. Nullus esse alius animal, is, n. præter homo, qui habere aliquis notitia Deus. C.
- 1343 Who is there that shuns profitable things? Or rather, who is there that does not pursue them very eagerly? Quis esse, qui utilis frugere? Aut quis potius, qui is non studiosissime persequi? C.
- 1344 There is nothing that God cannot do. Nihil esse, qui Deus efficere non posse. C.
- 1345 There's no Grief, which length of time does not lessen and mollify. Nullus dolor esse, qui non longinquitas tempus, oris, n. minuire atque mollire. C.
- 1346 What State is so strong, which may not be utterly overthrown by Animosities and Divisions? Quis tam firmus civitas esse, qui non odium atque dissidium funditus posse everti? C.
- 1347 No man's power can be so great, that it [which] can stand without the services of friends. Nullus opes, um, f. pl. tantus esse posse, qui sine amicus officium stare posse. C.
- 1348 There's no duty so sacred, which Covetousness is not wont to violate. Nullus officium tam sanctus esse, qui non avaritia violare solere. C.
- 1349 To be in love with nothing, is almost the only thing, that can make and keep one happy. Nil admirari prope res esse unus, qui posse facere & servare beatus. Hor.

Ennius said, That that Ennius dicere, nequic. 1350
 wife man was wise in vain, quam sapere sapiens, qui
 who could not do good to fui ipse prodesse nequire. C.
 himself.

Who is there, to whom it Quis esse, qui perspicuus 1351
 is not evident, that men non esse, homo homo pluri-
 may do most hurt or good mum obesse aut prodesse
 to men? posse? C.

They advise well, who Bene præcipere, qui ve- 1352
 forbid thee to do any thing, tare quicquam agere, qui
 which whether it be just dubitare [utrum] æquus
 or unjust, thou art in doubt. (CIV.) esse, an iniquus.
 C.

There's no nation so bar- Nullus gens, tis, f. esse 1353
 barous, which does not know tam barbarus, qui non, eti-
 that it ought to have some amfi¹³ nescire qualis Deus
 God, tho' it knows not what habere (CIV.) decere, ta-
 sort of God it becomes it to men habendus [esse aliquem]
 have. scire. C.

It is difficult for him to re- Difficilis esse virtus is re- 1354
 verence and follow Virtue, vereri & colere, qui semper
 who has always had [used] secundus fortuna uti. Ad.
 prosperous Fortune. Her. 4.

They say he is the wisest Sapientissimus esse dicere 1355
 man, who himself can dis- is, qui, quid opus (R:
 cover [Lat. to whom it CIV.] esse, ipse venire in
 comes into mind] what is mens; proximè accedere
 necessary; that he is next, ille, qui alter bene moni-
 who follows the good ad- tum obtemperare. Id.
 monitions of another.

Where is there a Philo- Quotusquisque (XXIX.) 1356
 sopher [among how many philosophus inveniri, qui
 Philosophers is there one] ita esse moratus, ut ratio
 found that is of such Mo- postulare? Qui disciplina
 rals, as Reason requires? suus non ostentio scientia,
 That reckons his Doctrine sed lex. git, f. vita
 not a shew of Knowledge, putare? Qui obtemperare
 but.

but as a rule of Life? That ipse sui, & decretum suus
minds [hearkens to] bim- parere? C. Tusc. 2.
self, and observes his own
Rules [Orders?]

1357 There is nothing made by labour or by the hand, which time does not destroy at length. Nihil esse opus aut manus factum, qui aliquando non conficere vetustas. Cic.

1358 No body is more speedily oppress'd, than he who fears nothing; and security is the most frequent beginning of calamity. Nemo celerius oprimi quam qui nihil timere; & frequentissimum initium calamitas esse securitas. Patere.

1359 He is much in the wrong, in my opinion, who believes that government, which is made by violence, to be more weighty or more stable, than that which is gained by friendship. Errare longè, meus quidem sententia, qui imperium credere gravior esse aut stabilior, vi qui fieri, quam qui amicitia adjungi. Ter.

1360 He, whom you gain by kindness, does [things] from his heart. Ille, qui beneficium adjungere, ex animus facere. Id.

1361 Know this one thing, that that which is troublesome comes very much faster, than that, which thou eagerly desirest. Unus hic scire, nimio celerius venire qui molestus esse, quam is, qui cupidè petere. Plaut.

1362 There was found one, who was willing to set on fire the Temple of the Ephesian Diana, that the most beautiful work being consumed his Name might be spread thro' the whole earth. ³ Inveniri, tus sum, [quidam,] qui Diana Ephesus templum incendere velle, ut opus, eris, n. pulcherrimus consumptus, nomen, inis, n. is per totus terrarum orbis diffundi. Val. Max.

Ne, licet, &c. with a Subjunct. Mood. 235

Diligence is of very great force in all things: there is nothing which it may not attain. *Diligentia in omnis res plurimum valere: nihil qui hic non assequi.* 1363
Cic.

See more Examples above at the Subjunctive Mood, and in many other Places.

¶ CVI. These Conjunctions always govern a Subjunctive or Potential Mood; Nè, licet, ut, cum, pro quamvis, dum, dummodo, quò, † quin. (See above, p. 16.)

† Except quin at the beginning of a Sentence for at; as, Quin mihi molestum est. Ter. Quin omitte me. Id. Or, for quinetiam; as, Virg. Æn. I. v. 283.

¶ Some are of opinion, that a man ought to decline the having of too many Friends, lest one should be obliged to be solicitous for many. *Quidam (LXXXIX) placere, fugiendus esse nimius amicitiae, nè necesse esse unus sollicitus esse pro pluribus, ium, pl. C. Am.* 1364

Look again and again what sort of Person thou recommendedst, lest another's faults should presently bring shame upon thee. *Qualis (CIV.) commendare etiam atque etiam aspicere, ne mox ²² Incutere alienus tu (LVII.) peccatum pudor. Hor.* 1365

Tho' you expel nature with a Fork, yet it will still recur. *Natura expellere furca licet, usque recurrere. Hor.* 1366

Every animal endeavours to preserve it self. *Omnis animal, is, n. id agere, ut sui ipse conservare. C.* 1367

To injure one, that thou mayest benefit another, is so *Nocere (XLVII.) a lius, ut prodesse (LV) far* 1368

- far from duty, that nothing can be more contrary to duty.
- 1369 Endeavour to be such an one, as thou wouldst be accounted.
- 1370 They seem to direct well, who advise that † the higher we are † the more submissively we should carry ourselves. † R. XXXIII. N. 2.
- 1371 It usually happens in Poems and Pictures, that the unskilful commend those things that are not laudable.
- 1372 So great is the power of goodness, that we love it even in those, whom we have never seen.
- 1373 Who can doubt but Riches are placed in Virtue?
- 1374 It cannot but be the part of the same man, that likes the bad, to dislike the good.
- 1375 There is no doubt, but all unforeseen evils are more grievous.
- alius, tantum abesse an officium, ut nihil magis officium posse esse contrarius. C. Off. 1.
- Id¹⁰ agere, ut qualis haberi (CIV.) velle, talis esse. C.
- Rectè præcipere videri, qui monere, ut quanto superior (CIV.) esse, tanto ego submissus²² gerere. C.
- In poema, atis, n. & pictura usu evenire, ut imperitus laudare is, qui laudandus non (CV.) esse. Id. Off. 3.
- Tantus vis, is, f. probitas esse, ut is diligere etiam in is, qui nunquam videre, di. C. de Am.
- Quis dubitare, quin in virtus divitiarum, arum, f. pl. positus esse?
- Abesse non posse, quin idem homo (XLI.) esse probus improbare, qui improbus (CV.) probare. C.
- Non esse dubius, quin omnis malum improvus esse gravior. Cic.

More Examples of these Conjunctions with a Subjunctive Mood may be found in several places above.

¶ CVII. Quasi, ceu, tanquam, *when they signify, as if, as tho', also perinde acsi, and haud secus acsi, always govern a Subjunctive Mood.*

¶ Live so, as if God	Sic vivere, tanquam	1376
* saw thee.	Deus videre. Sen. Ep. 1.	
We ought to live so, as	Sic vivere † esse tan-	1377
if we * lived in view; to	quam in conspectus vi-	
think so, as if somebody	vere; sic cogitare † tan-	
* could see into the bottom	quam aliquis in pectus in-	
of our Breast. And there's	timus inspicere posse. Et	
one that can.	posse aliquis. Sen. Ep.	
	83.	

† Rule LXVIII.

As tho' I had* discover-	Tanquam prodere quic.	1378
ed whatever I know.	quid scire. Juw. Sat. 9.	
As if there * was but a	Quasi vero paulum in-	1379
little difference.	teresse. Ter. Eun. 4. 4.	
As if I did* not know.	Ceu verò nescire. Plin. 1380	

* See the Notes at the Subjunctive Mood, Present, and Preterperfect Tenses.

DIRECTIONS when to use *sui* and *suus*.

¶ CVIII. He, she, him, her, them, *are to be Latin'd by sui, whenever himself, herself, or themselves, may be added to them. And the Adjectives, his, her, its, theirs, are to be Latin'd by suus, if own may be added to them.*

- 1381 ¶ The young man hopes *Sperare adolescens, sui*
[that] he [himself] shall *diu vivere. Cic.*
live a long while.
- 1382 Socrates pretended [that] *2 Simulare Socrates, sui*
he [himself] knew nothing. *nihil scire.*
- 1383 Bion said [that] he *Bion dicere, sui om-*
[himself] carried all his *nis suus sui cum portare.*
[own] things with him- *Cic.*
[self.]
- 1384 Plato writ to Archytas, *Plato 3 scribere, pfi, Ar-*
[that] he [himself] was *chytas, non sui solus sui*
born not for himself alone, natus esse, sed patria, sed
but for his Country, but suus, ut perexiguus pars
for his [own] Friends, ipse relinqui. Cic.
[so] that a very small
share was left for him-
self.
- 1385 Even Beasts love those *Etiam bestia ex sui na-*
[Creatures that are] born of *tus [animans, m.], diligere.*
them-[selves.] Cic.

Themistocles answer'd to Themistocles pollicens 1386
 one promising, that he would quidam sui is ars memoria
 teach him the art of memory, tradere, ut omnis memi-
 that he should remember all nisse, respondere, gratior
 things, that he would do a is facturus, si sui obli-
 more acceptable thing to visci qui velle, quam
 him, if he should teach him si meminisse 20 docere.
 to forget those things which Cic.
 he would, than if [he should
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Rules to know the Genders of Nouns.

I. Masculines.

Nominâ cuncta Mares signantia, Mascula dicas.

Ut Numa, Persa, Cilix, vir, mas, rex, affecula, verrex, Fur, pugil, exul, eques, juvenis, vigil, atque sodalis.

NOTES.

This Rule comprehends, (1.) Proper Names of Men, and other Males, or things so reputed, as Angels and the Heathen Gods. As Numa, Cato, Marcus, Dinacium, Bucephalus, Gabriel, Jupiter.

2. National Names of Men; as, Persa, Cilix; so Afer, Arabs, Garamas, Geta, Cres, Ligur, Arcas, Acharnan.

3. Common Names belonging to Males only; as, Vir, gigas, aries, consul, scriba, &c.

4. Epicenes belonging to Males principally, being seldom used of Females; as, Fur, pugil, &c. so præful, præles, fenex, rivalis, extorris, perduellis, coelebs, auceps, particeps, auspex, &c.

For the Gender of such Epicenes as are common to Males and Females indifferently; as, homo, verba, piscis, avis, hirundo, vulpes, &c. See the Rules at their several Declarations.

II. Feminines.

Fœmellas quæ significant Muliebria sunt; ut, *Anna, Venus, Colchis, virgo, regina, Iacæna.*

NOTES.

Under this Rule are comprehended (1.) Proper Names of Females, or such reputed; as, Anna, Venus.

2. National Names of Females; as, Colchis, Angla, Lacæna.

3. Common Names belonging to Females; as, Virgo, mater, soror, uxor, regina, agna.

III. Commons.

Pauca Genus capiunt pro sexu Nomina utrumque.

Dux, conjux, judex, vindex, convivæ, sacerdos, Bos, custos, comes, antistes, fœs, miles, & hæres, Affinis, civis, testis, patruelis, & hostis, Nemo, parens, infans, vates, canis, augur, & autor, Interpres, princeps, cum municipe, atque adolescens, Præs, index, obses. pinnata Jovisque satelles.

IV.

Arboris est nomen Muliebre. Quod exit in aster Est dubium tamen, atque rubus. Neutra omnia in um sunt: Et sunt Neutra filer, suber, cum robur, acerque.

Note, Larix is sometimes Masculine.

V.

Est Generis Neutri invariabile Substantivum.

NOTES.

There are some Indeclinables that may be used in any Case; as, Mille, cornu, genu, gummi, Aixi, Moly, Asty, femis, pondo, manna, Jader, &c. Some that are used only in some Cases; as, Nom. Accus. Voc. Sing. Hoc fas, nefas, instar, argos, melos, epos, hippomanes, cacoethes, nepenthes, sinapi, gausape. Nom. Accus. Voc. plural. Hæc cape, cete, mele, Tempe, cacoethe. gausapa. Nom. Acc. Voc. & Abl. Singul. Hoc mane.

¶ First

¶ First Declension.

Fœmineum est Nomen Primæ. Mas AS tamen atque ES. (a).

Mascula sunt (b) Epicœna in a; Musculus estque planeta. (c)

Mandragora incertum est; incertaque dama & talpa (d.)

NOTES.

(a) *As, hic* tiaras, boreas, cometes. *Only Names of Jewels in as and es are Fem. respecting* gemma. (b) *As, hic* verna, auriga, apicola, incola, alienigena, homicida, advena, transfuga, and such like Compounds. (c) *To which add, hic* Adria, Pandecta, Echino-metra. (d) *Dama and talpa are oftenst Feminines.*

¶ Second Declension.

Mascula in Er, vel in Us, sed in Um sunt Neutra Secundæ.

Likewise the Greek Termination OS is Masculine, and ON Neuter. Only Names of Herbs in OS are most commonly Feminine, respecting herba, and those in ON and UM very often.

Exceptions.

1. Feminines excepted.

1. *Fœminea*, alvus, humus, ficus, domus, atque papyrus, Carbasus, antidotus, vannus, nardus, dialectus, Lecythus, hyssopus, diphthongus, byssus, & Arctus. (a)

(a) *Also* Exodus, methodus, synodus, periodus, diametrus, perimetrus, plinthus, (*Vitruv. l. 3. c. 3.*) for which *D. Etymaries* have plinthis) cephus, astragalus, biblus, costus, erythrodanus, halus, hoëus, polygonus, and a few more uncommon Names of Herbs; likewise crystallus, sapphirus, and all other Names of Jewels, except hic carbunculus, trichrus, theudaelylus; and hic or hæc chrysolithus, amethyflus, smaragdus.

2. Doubtfuls excepted.

2. *Sunt incerta* atomus, balanus, cityfusque, colusque, Pampinus, ac grossus, cum barbitus, atque phaselus.

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3. Neuters, &c.

3 *Hoc virus, pelagus. Neutrum moò, Mas moò, vulgus. (c)*
(c) *Also hic chaos, Dat. Abl. chaos.*

¶ Third Declension.

I. Masculine Endings.

Masculi fines sunt N. ēr aut ěr, or, os, O : ut, Ren, pecten, crater, uter, ardor, flos, homo, sermo.

Exceptions.

1. Feminines excepted.

Femineæ hæc cos, dos, caro, lindon, arbor, aëdon, Icon, cum alcyone. Adde in do finita vel in go, Quæ per inis declinantur : cardo excipe, & ordo.

Est Muliebre in io Nomen. Signantia Corpus Aut Numerum excipies, ut pugio, senio ; quæ sunt Mascula. Mas Anio, & septentrio.——

Also a few Names of Herbs in On are Feminine : viz. Cotyledon, caucon, ischamon, mohn, aristogeton, potomogeton, polycnemom.

2. Neuters excepted.

At sunt Neutra † ōs & ōs, æquor, cor, marmor, adorque.

† ōs' *offis*, & ōs *oris*.

Neutrum en inis, quoties signat rem non animatam : Deme tamen turben cum pectine. Neutra cadaver, Ver, laver, & spinther, cicer, & piper, atque papaver, Gingiber, uber, iter, lafer, cum verbere, suber, Et tuber fungum cum signat, cumque tumorem.

II. Feminine Endings.

X Muliebre, ut Lex ; atque S, cum dempseris unum Os, Ut pietas, nubes, virtus, laus, vis, chlamys, ars, mens.

252 Rules for knowing the Genders; &c.

Exceptions.

1. Masculines excepted.

Mas est as cum (a) Compositis: (b) pars assis item est mas;

Ut semis, quadrans, centussis, Mas † nis, ut ignis.

(a) Compound of as, as tressis, quadrussis, quincussis, sextussis, &c.

(b) Part of as, as sescunx, sextans, triunx, triens, bes, &c.

† Bipennis is Feminine, because it is an Adj. &ive agreeing with securis understood.

Mas es itis, limes ceu limitis. Excipe merges.

Mascula sunt quoque in ax, esque etis origine Græca;

Inque us untis, & asantis; quæque ante S habent p,

Aut b: uti (c) thorax, (d) magnes, (e) Phycus,

(f) Agragas, (g) Gryps.

Atque chalybs.

(c) So climax, colax, corax, nycticorax, &c. except hæc panax.

(d) So lebes, tapes, celes, heipes, — etis. (e) So Amathus,

Gerasus, Pessinus, Myus, Opus, &c. (f) So adamas, elephas,

anti. (g) So seps, hydrops, merops, helops, telaps, Lybs.

Mascula item paries, pes, pulvis, vasque vadis dans,

Glis gliris, cassis pro reti, annalis, aqualis,

Callis, caulis, follis, collis, mensis, & ensis,

Fustis, fascis, torris, sentis, piscis, & unguis,

Et vermis, vectis, postis, lapis, orbis, & axis,

Vepris, mons, pons, fons, pollis, cum sanguine, torrens,

Nefrens, atque tridens, cum dente, bidenisque ligonem

Signans, mus, lepus, atque tripus, polypusque (b) frutexque,

Cimex, atque culex, codex, cum caudice, pollex,

Et pulex, pumex, podex, cum pantice, murex,

Sorex, atque latex, vertex, cum vortice, ramex,

Grex, & apex, natrix, & onyx signans alabastrum,

Et fornix, phoenix, (i) bombyx pro verme, calixque. (k)

(b) Also apus, dasypus, chytropus, hæmatopus, podis.

(i) Phoenix a Bird, and Phœnix a Wind.

(k) Also a few more less usual, viz. cucumis (for, cucumber, Ac. cucumim) Cenchris, a Serpent, testis (pro testiculo.) triorches, ulix, urpix, oryx, sadex, celyx, coccyx, volvox, hallux.

R

7c.

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